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Israel takes significant step towards opening dialogue with Egypt

JERUSALEM (JTA-JCNS) –

Israel is ready to enter into "proximity talks" with Egypt under the auspices of the United States for an interim agreement on the Suez Canal.

This was announced in Jerusalem following an extraordinary meeting of the cabinet. Joseph Sisco, the U.S. assistant secretary of state, will serve as go-between.

There appears to be a direct relationship between the speed with which the cabinet made their decision and the announcement from Cairo that President Sadat was going to Moscow to ask for more Soviet arms. Israel expects the Russians to respond to Sadat's appeal if only to redress his sinking personal prestige.

It appears that Moscow is not anxious for a shooting war, certainly not before President Nixon's visit in May, and a joint communique from the Kremlin following Sadat's visit, stressed the need to search for a peaceful settlement of the Middle East dispute.

Israel and Washington reached agreement on the role the United States will play in Suez Canal talks after a last minute flurry of telephone talks between Ambassador Itzhak Rabin and Sisco, and Rabin and Jerusalem.

There is obvious satisfaction here at the outcome of the two months of discussions. The talks which it is hoped will lead to an interim Suez agreement are believed to have stemmed from an unparalleled understanding reached by President Nixon and Prime Minister Golda Meir at their White House meeting in December, according to a Jewish Telegraphic Agency dispatch from Washington.

The JTA correspondent says Nixon pledged Israel would receive all the planes and military equipment she would need for two years and that Israel would not have to pay in political terms, either in talks with Egypt on an interim accord, or in negotiations for an overall Middle East settlement.

It is understood that Washington will sell Israel 42 F-4 Phantom and 90 A-4 Skyhawk jets over the next two or three years. Israel is also reported to have reached an understanding with France on the dispute over the 50 Mirage fighter planes which Israel ordered before the 1967 Six Day War. Delivery of the planes was held back on orders of President Charles de Gaulle.

Israel will receive the $50 million she paid for the planes, plus interest for a total of $75 million.

A Jewish Chronicle dispatch from Washington says the State Department has agreed that only if the exchanges between Israel and Egypt bog down will the U.S. offer proposals of her own for discussion, and more important, Israel will be consulted in advance.

The U.S. must now sound out Egypt as to her willingness to enter indirect negotiations with the assistance of Washington's good offices. Sadat will also have to satisfy his domestic opinion, particularly the students,

(Cont'd on Page 2)

The Canadian Jewish news

Friday, February 11, 1972 | 26 Shevat 5732 | 15¢

Arab leaders in disarray, war should be last resort, Hussein says in frank talk

ROME (JCNS) –

"The situation in the Arab world regarding co-ordinated operations and the degree of understanding that should exist between the various leaders is far from satisfactory. It is worse than I have ever seen it."

King Hussein, interviewed by the JCNS Rome correspondent in his palace in Amman, said that he also believed that "war should be the very last resort and that every effort should be made to achieve a just and durable peace" in the Middle East. Asked if he agreed in principle with the idea of direct negotiations with Israel, King Hussein replied: "Jordan's main quest is to establish the basis for some form of negotiations with Israel. Such a basis is, in our opinion, contained in Resolution 242 (passed by the Security Council in November, 1967).

He added in answer to a further question that he did not consider the resolution "as a prerequisite. It had to be accepted as an outline, a framework" within which to operate.

The Jordanian ruler felt, he said, that "the greatest complications and difficulties lie not so much along Suez as here in Jordan, between Jordan and Israel, in terms of Jerusalem, the West Bank, and the occupied territories.

"I believe it would be more beneficial to try for a global solution, as opposed to a solution by stages, although we are not against the rights of any to seek their own solutions to their own problems."

King Hussein was then asked whether he accepted Israel as a permanent factor in the Middle East. "When we accepted Resolution 242 we accepted that," he stated.

On the question of Jerusalem, the king insisted that any settlement must recognize "Arab sovereignty over the Arab part of the city and our political rights and sovereignty there. But after that, I incline towards a solution that could be agreed on and guaranteed by the people involved, as opposed to any international form of control.

"In terms of the rights of all in the Holy Places and access to them . . . we are quite open, although I think it would be detrimental at this stage to spell out exactly what our thoughts are."

Husband loses in unique case

TEL AVIV (JTA) –

The rabbinical Beth Din in Haifa issued last week a decision said to have no precedent in Jewish jurisprudence - that fatherhood through artificial insemination is equivalent to natural fatherhood, and involves the same paternal obligations.

The decision was handed down in the case of a man whose wife gave birth to triplets - two girls and a boy - after artificial insemination with the husband's own sperm following years of childlessness.

Soon afterward, the husband sued her for divorce. The wife, now 28, agreed provided he paid for the children's support. He refused on grounds that he was not the legal father. The Beth Din decided otherwise, advising the man that if he wanted a divorce he must pay for the children's upbringing.

Women stage walkout

Pincus apologizes to Hadassah delegates for Congress insults

American Hadassah delegates stalked out of the 28th Zionist Congress in protest over a resolution, passed by a narrow majority, which said that a Zionist leader who does not emigrate within two terms of office must be replaced. The resolution was later declared unconstitutional, as was another which declared that Zionist leaders must provide their children with Jewish and Zionist education, or resign.

The following article reprinted from The Jerusalem Post, tells how Jewish Agency chairman Arye Pincus attempted to soothe the ruffled feelings of Hadassah women the day following the mass walkout.

By PHILIP GILLON
Jerusalem Post Reporter

JERUSALEM –

Chairman of the Jewish Agency Arye Pincus showed up quite unexpectedly at a luncheon at the Selisberg School in Jerusalem on Friday for the Hadassah delegation to the World Zionist Congress to talk about the Hadassah walkout from the Congress in the small hours of Friday morning.

Mrs. Faye Schenk, national president, said to him: "We came to Congress with high hopes, with stars in our eyes, and found a complete disregard for all we do and all we believe in. I hope you can do something to help us before we go home, feeling battered and bruised."

"When you walked out of Congress, I was very sorry," said Mr. Pincus, "but on reflection I decided I was not. Something dramatic was needed to make Israelis understand that we have got to have a dialogue, not a monologue."

He said that he appreciated that without Hadassah support there would have been no Zionist Federation in the U.S. and no elections would have been held. Everyone was deeply disturbed by the Hadassah reaction: President Shazar had said that morning, when he received the new Executive, that something must be done to satisfy the Hadassah delegates.

The president commented that, according to the resolution which led to the walk-out, Theodor Herzl would have been expelled from the Zionist Movement, Mr. Pincus said.

"Nobody was more surprised than the youth by what happened," he went on. "They came running to the podium to ask for a recount - not because they wanted a bigger majority, but because they wanted to lose. They were expected to lose, then they could

(Cont'd on Page 3)

After a two year separation, Yacov Gluzman arrives in Israel from Russia for a reunion with his wife, Rita, and the baby he had never seen. Soviet Jewry absorption is major problem.

Absorption of Soviet Jews strains resources of Israel

By NECHEMIA MEYERS
CJN Israel Correspondent

TEL AVIV –

While the struggle for free exit of Jews from the Soviet Union continues throughout the world, here in Israel the focus of interest has shifted from immigration to absorption. Israelis are now primarily concerned with the problem of providing Soviet Jews, arriving by the thousands every month, with the knowledge of Hebrew, the jobs and the housing that will enable them to become productive citizens in the shortest possible period of time.

This is a gigantic, vastly expensive job that will strain the resources of Israel and the generosity of overseas Jewish communities. According to present estimates, there will be 70,000 immigrants in 1972, half of them from the USSR. Jewish Agency officials say it costs some $25,000 to bring in and absorb each immigrant, which means that $175 million will be required this year alone - a lot of money even if Israel receives some U.S. government assistance for settling Soviet newcomers as U.S. Senator Muskie suggested in a recent campaign speech.

In their search for less expensive forms of immigrant absorption, some government officials have opted for the easy way out: settlement of most newcomers in and around Tel Aviv. The area offers a ready-made, if strained, economic infrastructure, a plethora of jobs (particularly for the 40% of Soviet immigrants who are professionally trained) and, finally, it is where these immigrants want to live anyway. If a recently revived plan is implemented, many of them will make their homes in Modiin, a proposed new town 10 miles east of Tel Aviv near what was, until 1967, Israel's border with Jordan. Modiin, expected eventually to have a population of 250,000, would naturally merge with the Tel Aviv area megalopolis, where half Israel's population already resides.

The Modiin scheme is vigorously opposed by the mayors of development towns set up in the 50's and early 60's to populate the Galilee and Negev. If money and manpower are channeled into Modiin, they argue, there will be very little left for Beersheba and Eilat in the south, or Kiryat Shmoneh and Beit Shean in the north.

The North African and Rumanian immigrants who were sent to such places in the 50's had no desire to open up the Galilee and the Negev; they too would have rather settled in Tel Aviv. But they were only offered housing in outlying areas, which left them with little choice.

Some of the new towns have done very well indeed. Beersheba, for example, has grown from a dusty desert outpose to a dynamic industrial and university city with a population nearing the 100,000 mark. There are other success stories - including Ashdod, Dimona, Migdal Haemek, Upper Nazareth, Kiryat Gat and Arad - as well as a good many failures, small dismal "development towns" that never developed. But all, from the most to the least successful, are anxious to receive more people, more industry and more money.

It is certainly in Israel's long-term interests to direct most Russian immigrants to the underpopulated Galilee and Negev rather than to the heavily populated (and polluted) Tel Aviv area. What remains to be seen is whether harrassed government officials possess either the will or the ability to take these long-term interests into consideration.

Hunted "Butcher of Lyons" seeks political asylum in Bolivia

PARIS (JTA) –

Klaus Barbie, alias Atlmann, the Gestapo "Butcher of Lyons" during the Second World War, is seeking political asylum in Bolivia to avoid extradition to France to face trial as a war criminal, it was learned here.

Mrs. Beate Klarsfeld, an anti-Nazi activist and member of the executive of the French League Against Racism and Anti-Semitism, flew yesterday to La Paz to try to persuade Bolivian authorities to surrender Barbie. His crimes include the deportation of French Jews and the murder of Jean Moulin, the first head of the French resistance movement during the Nazi occupation.

Details of the international man-hunt were unfolded in a JTA interview with Mrs. Klarsfeld's husband, Serge, after the French government formally requested Barbie's extradition from Peru. Barbie, who once headed the Gestapo in southern France, had been living in Peru after acquiring Bolivian citizenship under the name of Klaus Altmann.

He reportedly fled Lima after learning of the French extradition request and placed himself under the protection of the authorities in La Paz. Bolivia is one of the countries that has refused to ratify an international convention voiding the statute of limitations on war crimes. It has in the past aided Germans who fled Europe and refuses to extradite its own citizens.

Legal and political circles here said that Bolivia would be justified in cancelling Barbie's citizenship on the grounds that he used a false identity to obtain it. That would open the way to his extradition as a "foreign wanted criminal" if France makes a formal extradition request of La Paz. Bolivia and France have good political and diplomatic relations. But the South American country is in a delicate position. Barbie is a part owner of the Transmaritima Boliviana, a shipping company in which the La Paz government holds shares. The country's internal political and economic problems will probably determine its decision, circles here said.

Widens language options

Cowan lauds Hebrew course

The public school system has discarded its "WASP traditions" with the announcement that languages other than those already recognized will be eligible for high school graduation, Saul Cowan, North York school trustee, told The CJN.

Five North York secondary schools will offer Hebrew as a course starting next September, following the announcement of the Ontario Department of Education permitting an expansion of language subjects.

Last August, Trustee Cowan succeeded in having the North York Board of Education adopt a resolution calling for steps to be taken to determine whether the children of ethnic, racial or religious groups were having their needs met by the existing curriculum. The study would also deal with possible revisions to meet these needs more fully.

"The decision to widen the language options makes the public school more relevant to all minority groups," Cowan said. "The WASP tradition which has prevailed so long in our public school system is being shed with this move to embrace all traditions and cultures. It opens up new avenues of unity and co-operation."

Cowan said he hoped many students will have their appetites whetted for further exploration of their language and their past and thus be encouraged to pursue Jewish studies at the university level. He also hoped that many students would prepare themselves for teaching positions in the Jewish educational system.

"Well-prepared graduates are much needed and they will find excellent positions in the Jewish community in the future," he said. "The opening up of so many options is part and parcel of the trend of our times. It is not, however, without difficulties. It must be recognized that this trend appears threatening to some staff members in the same way technological innovation is threatening to many in industry. This situation can only be met by compassion and co-operation and creative alternatives."

Announcement

This week, **The Canadian Jewish News** has added to its list of subscribers residents in 22 Ontario cities drawn from the ranks of United Israel Appeal contributors.

The new subscribers are residents of Hamilton, Windsor, London, St. Catharines, Brantford, Guelph, Kingston, Kirkland Lake, Waterloo, Kitchener, Niagara Falls, North Bay, Orillia, Oshawa, Stratford, Sudbury, Welland, Port Colborne, Sarnia, Owen Sound, Peterborough, Belleville and St. Thomas.

The addition of these subscribers will lead to enhanced coverage of local UIA campaign activities, as well as fuller information for Ontario residents regarding the most dramatic events of our time: Israel's struggle for survival, the quest for freedom by Soviet Jewry and the changing context of life in the Diaspora.

As President of the United Israel Appeal for Ontario, I am confident that **The Canadian Jewish News** will provide a highly effective means of increasing our awareness of issues and spurring on our campaign workers.

NATHAN SILVER

It's the same the world over

JERUSALEM –

Finance ministers who extract taxes from more or less long suffering citizens are not likely to win popularity contests. This is true in Israel where some time ago Finance Minister Pinhas Sapir achieved the doubtful distinction of being chosen one of the 10 most disliked public figures in the world, according to a poll.

The finance minister's unpopularity may stem in part from the announcement that the Israeli Government collected nearly $400 million in taxes last year, compared with only $30 million in 1961.

Organizations and People

Rather than have a traditional Bar Mitzvah celebration, the family of Greer Laurence Phillips of Montreal decided instead to build a recreational club in an undeveloped part of Israel. The Phillips' must have been clairvoyant, for although the Bar Mitzvah took place in November, Donald Carr's now famous "tax speech" wasn't made until mid-December.

Jewish group aids militant

NEW YORK -

The American Jewish Committee has expressed gratification at the success of its efforts on behalf of Lee Otis Johnson, a 32 year old Black militant who had been sentenced to 30 years in prison in 1968 for giving an undercover policeman a marijuana cigarette.

The committee's statement followed the setting aside of Johnson's conviction and sentence by United States District Judge Carl O. Bue Jr. in Houston. In deciding that Johnson had not received a fair trial because of racial tension in Houston, Judge Bue ruled that if the state did not conduct a new trial for Johnson within 90 days, it would have to release him.

Stephen M. Kaufman, chairman of the committee's Houston chapter, said: "We are gratified that our efforts on behalf of Lee Otis Johnson and the constitutional guarantee of a fair trial have been successful.

"The American Jewish Committee became involved because a controversial and publicly unpopular individual had been denied his just day in court by being tried in the community in which feelings against him were running high at the very time that he was tried."

Johnson, formerly an organizer for the Student Non-Violent Coordinating Committee (SNCC), was active in demonstrations and marches at Texas Southern University and elsewhere in the Houston area in 1967-68, and his conviction on the marijuana charge took place in August, 1968.

One unusual feature of the proceedings was that the jury gave Johnson 10 years more than the prosecutor had asked as a maximum punishment. District Attorney Carol Vance testified that in his six years as district attorney he had only prosecuted one marijuana case, Johnson's.

Judge Bue noted that "It is unlikely that the trial court in considering the evidence presented to it as contained in the record ever recognized the degree of hostility toward petitioner which had apparently permeated the community by that time. Otherwise, it would have undoubtedly employed one or more of the recognized safeguards to insure a fair trial free from the effects of racial prejudice."

The American Jewish Committee's interest in the case, Mr. Rabinove added, arose from its conviction that "the safety of any minority depends upon the assurance of due process and equal protection of the laws for all minorities."

Life and struggles of Jewish writer in Soviet Union effectively dramatized by CBC radio program

By LARRY ANKLEWICZ

A two hour CBC radio presentation on Jewish life in the Soviet Union succeeded in touching many bases.

The show was broadcast on the AM network on Tues., Feb. 1 and will be repeated Sun., Feb. 10 at 9 p.m. over CBC FM facilities.

In reality three separate and distinct programs, this CBC presentation displayed the radio network at its best. It consisted of a one hour documentary dramatization outlining the life and struggles of the Jewish poet Mandelstamm, a choral and cantorial presentation of liturgical music of the Russian synagogue and a short talk by Rabbi Jordan Pearlson of Temple Sinai.

The program began with the dramatization of Osip Mandelstamm's life. The material for this portion of the program was taken from a book written by Mandelstamm's widow, Hope Against Hope, which has been published in the west, and from Mandelstamm's own works.

Mandelstamm, was a leading literary figure in the Soviet Union during the 1920's and 30's. Born in Warsaw in 1891 Mandelstamm spent his school years in the west and then returned to Russia, where his first book of verse, Stone, was published in 1913.

He wrote a great deal during the Russian Revolution and his second book appeared in 1922, the same year that Stalin was elected secretary general of the Communist Party.

The rise of Stalin coincided with the imposition of tight controls on the arts. Mandelstamm was one of the first to suffer. Government authorities refused to publish his work and he was forced to become a translater in order to support himself.

In 1930 Mandelstamm took up his pen again, despite the dangers inherent in opposing the regime. A short time later, Mandelstamm wrote The Stallion, a poem in which he criticized Joseph Stalin and called him a murderer. Mandelstamm was arrested and was exiled to Siberia. In 1938 he died of "heart failure".

The CBC program, through its effective use of dramatization, which included original background music, sound effects, and first-rate acting, brought the Mandelstamm story to life and showed the problems encountered by Russian artists during the Stalin era.

Most of the second hour of the show consisted of selections of liturgical music from the classical period of the Russian synagogue, with Ben Steinberg leading the choir and Cantor Weingort from Temple Sinai doing much of the solo work.

Most of the music presented originated in the 18th and 19th centuries, at a time when Jews in Russia were greatly oppressed.

Between selections a short historical outline of the period was given.

Rabbi Jordan Pearlson ended the program, with a short talk during which he described the position of the Soviet Jews as it exists today.

Rabbi Pearlson pointed out that 1/4 of the world's Jewish population now lives in the Soviet Union and that these people have no cultural freedom although they form the 12th largest national group in the country.

Israel agrees to talks

(Cont'd from Page 1)

that by talking peace he is not closing the war option.

Despite all the obstacles ahead, there is cautious optimism in Jerusalem's government circles that 1972 might see the beginnings of a settlement, if no more.

The JCNS Middle East Affairs correspondent says the initial reaction from Cairo rejecting the Israeli initiative should be treated with care. President Sadat will have to weigh in the balance the prospect of an indefinite occupation of Sinai by the Israelis (and the Russians not participating in any Egyptian adventure across the canal), and the opportunity of indirect talks with the Israelis and the "explosure" of their offer as an empty gesture.

Israel is prepared to make a partial withdrawal from the East Bank of the Suez Canal within the framework of an interim agreement with Egypt, a JTA Jerusalem dispatch declares. This includes withdrawal from behind the line of fortifications known as the Barlev line. A major condition for the Israeli withdrawal is that no Egyptian troops be allowed to enter the evacuated zone.

Sources here say it is now up to the U.S. to bring Israel and Egypt together for the talks. The expectation in Jerusalem is that no action would be taken before President Sadat returns from Moscow and a tour of Communist countries.

The U.S. State Department welcomed Israel's "positive decision" to enter proximity talks and there was a similar reaction from the British Government.

Pearls of wisdom spoken by Rebbe at so much a pearl

JERUSALEM (JCNS) -

Rabbi Menachem Mendel Schneerson, the Lubavitcher Rebbe, is believed to hold the world record for extended long-distance telephone calls. He is reported to ring his followers in Kfar Chabad (in Israel) from New York and address them from his bed for three or four hours at a time, his voice being relayed over a public address system.

Good natured, smiling charmer affectionate, not demanding

today's child

By HELEN ALLEN

This smiling little charmer with the chubby cheeks is Tammy, 17 months old. She is a happy, good-natured baby and very chatty, though so far it's not very easy to know what she's talking about. Tammy is Anglo-Saxon and Spanish in descent and her lovely dark eyes and hair reflect her Mediterranean ancestry.

Tammy is an active little girl and is easy to look after because she is not demanding. She is very affectionate and enjoys being cuddled.

Her general health is good but she was born with a heart defect which will require surgery when she is four or five years old. In the meantime she is to be encouraged to lead a normal life except that she should not get overtired.

Tammy is walking around her playpen and gets around well in her walker. She enjoys her meals and sleeps well.

This lovable baby needs warm, relaxed parents who will enjoy a darling daughter now and will be able to help her through the heart surgery she will need later.

To inquire about adopting Tammy please write to Today's Child, Box 888, Station K, Toronto.

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Organizations and People

what's new . . .

by Miriam Herman

Gordon Kushner

CONCERT OF JEWISH MUSIC

One of the highlights of the 1972 Jewish Music Festival will be the premiere performance on Sun., Feb. 20 of a choral work by Toronto composer Oskar Morawetz inspired by the Diary of Anne Frank and commissioned by the Canadian Jewish Congress. Under the direction of Ben Steinberg, the concert is co-sponsored by Congress and Temple Sinai. Also featured will be works of other Canadian Jewish composers: Louis Applebaum, Srul I. Glick, Mordecai Sandberg and John Weinzweig. The first part of the program is to be dedicated to Russian Synagogue music of the 19th century. Participating in the program: Temple Sinai Choir; Cantor Severin Weingort; Evelyn Pasen, mezzo soprano; Paul Brodie, saxophonist; Gordon Kushner, pianist. The concert takes place at Temple Sinai, 8 p.m. There is no charge for admission.

TWO LECTURES BY PROFESSOR FEIN

Leonard J. Fein, professor of politics and social policy at Brandeis University, and author of **Israel: Politics and People**, will be the next speaker in the Joseph and Gertie Schwartz memorial lecture series. **On Wed., Feb. 23, he will speak on Extrapolating the Future of Jewish Canadians from the American Jewish Present** and on Thursday, Feb. 24, his topic will be **The Being of Israel and the Becoming of Zion.** Both lectures will take place in the main auditorium of the Clarke Institute of Psychiatry at 5 p.m.

TAY-SACHS CLINIC

The second Tay-Sachs blood test clinic takes place on Sun., Feb. 20, from 10 a.m. to 2 p.m., at the National Council of Jewish Women Building, 4700 Bathurst St. Sponsoring organizations are the National Council of Jewish Women, Pioneer Women and the Pride of Israel Synagogue.

CANADIAN JEWISH STUDENTS SEMINAR

As a follow-up to its successful International Student Seminar held in Montreal last December, the Canadian Union of Jewish Students is sponsoring and organizing a regional seminar in Edmonton, Alta., for the weekend of Feb. 26. The seminar theme, **Individual vs. Community: North American Jewish Students**, will deal with problems facing Jewish students and ways of overcoming them.

WINDSOR HILLEL A POSSIBILITY

Windsor B'nai B'rith is exploring the possibilities of establishing a Hillel Counsellorship at the University of Windsor. **Ben Mayer,** director of University of Toronto's Hillel Foundation, visited the Windsor area to meet the local B'nai B'rith leadership and a group of University of Windsor Jewish students to discuss the creation of a community of Jewish students.

STAGE 210

This year, Stage 210, Temple Sinai's amateur group will be presenting **Guys and Dolls**, an all-time Broadway favorite. Show dates: Saturday and Sunday, Feb. 26 and 27; Wednesday, Saturday and Sunday, Mar. 1, 4 and 5.

CAMPUS ACTION FOR SOVIET JEWRY

Recently returned from the National Conference on Campus Action for Soviet Jewry held in Washington, D.C., University of Toronto student Mimi Grossman reports that the central topic of the convention was the urgent need for an escalation of protest campaigning in all areas and on all levels. The 160 student delegates from universities across Canada and the United States were told that despite the recent positive developments, one cannot lose sight of the perils in which prisoners as well as the remaining Jews find themselves. The delegates also discussed the plight of Syrian Jews and ways of alleviating this situation.

SHOLOM SOCIAL CLUB DANCE

Sholom Social Club invites you to an evening of dancing at the Beth Sholom Synagogue, on Sun., Feb. 13. Festivities begin at 8 p.m.

TECHNION LECTURE

The Toronto Technion Society is sponsoring a public lecture by Professor G. Szamosi, formerly of the Technion in Haifa and now with the Physics Department at the University of Windsor. He will be speaking on the **Recent Discoveries Regarding the History and Structure of the Universe.** The lecture takes place at Holy Blossom Temple, Wed., Feb. 23 at 8:30 p.m.

FARBAND LECTURE SERIES

John Corbett, professor of Greek and Roman history at the University of Toronto, will be discussing the **Status of Jews in the Middle Ages and the Clash with the Church**, on Tues., Feb. 22, at 8:30 p.m. The lecture is part of the Farband Labor Zionist Order's 1972 lecture series and will be held at the Farband Centre, Viewmount Ave. The public is welcome.

No schism with UJWF: Congress's Satok

"There is no 'schism', nor 'ongoing controversy . . . over control of certain funds and services,' nor anything approaching these in the relations between Canadian Jewish Congress and United Jewish Welfare Fund - contrary to the front page headline and accompanying story in the Jan. 28 issue of **The Canadian Jewish News** relating to my statement to our Regional Council meeting," David Satok, Congress Regional Chairman, said last weekend.

In fact, the Congress leader said the CJC Regional executive committee has approved continuance of the "exchange" initiated early last year whereby Welfare Fund officers sit on the Congress executive committee, and Congress officers on the UJWF Executive Committee.

"There is - and has been for years - ongoing discussions from time to time on cooperation and collaboration between these two major central bodies of the community," Satok said. "There are many areas for us to work together, and whatever differences arise at times are the normal, healthy ones between two organizations which do work together."

He said that whatever differences had emerged regarding the proposals for structural changes in the central community bodies had been largely "differences of views held by individuals within both groups." There were, he said, "pro and con" spokesmen within each organization.

Satok said his proposal for a commission of inquiry was not "to investigate the schism" between Congress and Welfare Fund, "as interpreted by **The CJN** reporter last week," but rather to study what he had referred to as the "so-called merger issue" in his statement to the Council. Such an impartial commission, in his view, would be helpful in examining the structure of central community organization and functioning.

Meanwhile, he noted, "some of us in the leadership of Congress are also active in Welfare Fund affairs, and some in the leadership of Welfare Fund, in Congress activities - and so far as I know, all the leaders on both sides back collaboration and cooperation between the groups."

Prominent community leaders have been named chairmen of regional committees of Canadian Jewish Congress, it is announced by David Satok, chairman of Central Region.

They are: H. Max Swartz, arbitration; Victor Sefton, archives; Saul Koschitzky, budget; Dr. Albert Rose, community relations; Lou Kirshenbaum, community services; Wolfe Goodman, constitution; David E. Newman, education and culture; Harry Steiner, foreign affairs; Milton Harris, personnel; Mrs. Aaron Wolfe, publicity; Rabbi Albert Pappenheim, religious affairs; Jack Shindman, United Jewish Relief Agencies; Gordon Marantz, youth, and J.B. Salsberg, special committee on Soviet Jewry.

USSR emigree will lecture for UJA-ISF

A woman dentist, who only last November escaped the Soviet Union, has been engaged by the **UJA-ISF** to speak on its behalf throughout Ontario.

Dr. Julia Libman will speak in Toronto at the Women's Division Luncheon, Feb. 17, at the Shaarei Shomayim Synagogue. She will also be speaking in Sarnia on Feb. 20, Hamilton on Feb. 22, Windsor Feb. 22-24, and in Brantford on Feb. 27.

Although the heavy speaking schedule would place a strain on most people, Dr. Libman, and her husband, who is also a dentist, have for several years been involved in community activities.

In 1966, at great personal risk, she joined the activist movement for the release of Soviet Jews. She and her husband organized hunger strikes and opened communications with Jewish groups in the United States and Israel for the exchange of information.

It was also in 1966 that Dr. Libman first applied for an exit visa from the Soviet Union. Although she was refused, her mother was permitted to leave for Israel.

In the early part of 1971, she was held in isolation while being interrogated by the Soviet Secret Police.

Finally on Nov. 10, 1971, the Libmans were permitted to immigrate to Israel with their young son.

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DONALD KEATING — Mr. Keating resigned as a minister of the United Church because of the alleged anti-Semitic writing of the editor of the United Church Observer.
PROFESSOR SAUL FRIEDMAN — Dr. Friedman is Assistant Professor of Middle East and Ancient History, Youngstown State University. He is an expert on Middle East refugees and population exchanges.
RABBI M. MITCHELL SERELS — Rabbi Serels is the Rabbi of the Sephardi Jews of Toronto and has had close personal contact with Jewish refugees from Arab Lands.

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PRESCRIPTIONS

SHOPPERS DRUG MART

. . . about people

Rabbi Gedalia Felder

Rabbi Gedalia Felder will be honored by his congregation Shomrai Shaboth at a testimonial dinner in June upon completion of 25 years as spiritual leader. Rabbi Felder is the chairman of the Rabbinical Vaad Hakashrut of the Canadian Jewish Congress and a member of the National Beth Din Tzedek (Rabbinical Court) of America, sponsored by the Rabbinical Council of America. He is the author of Yesodei Yeshurun, Nachlat Tzvi, Vol. I, and Response Sheilat Yeshurun, Vol. I and is presently printing the second volume of Nachlat Tzvi.

Mrs. Jacob Monbaz

Honored guest at the recent Presidents' Council meeting of the Federation of Jewish Women's Organizations was the wife of Israel's Consul General in Toronto, **Mrs. Jacob Monbaz.**

* * * * * *

Mrs. Samual Reichmann, Mrs. Max Walerstein and **Mrs. Jack Weinbaum** were honored last week at a ladies-only luncheon marking the official opening of Toronto's new Bais Yaakov Elementary School building. More than 200 women were present at the presentation of engraved gold sacramental goblets and plates. Guest speaker for the occasion was **Rebitzen J. Soloveitchik**, founder and principal of Bais Yaakov High School, Spring Valley, New York.

* * * * * *

Ruth Wolfish of Montreal, president of the Pioneer Women of Canada, addressed a luncheon meeting for Pioneer Women delegates at the recent World Zionist Congress in Jerusalem. In attendance at the luncheon were **Prime Minister Golda Meir; Rachel Shazar**, wife of Israel's president; and **Beba Idelson**, general secretary of the Pioneer Women-Moetzet Hapoalot.

* * * * * *

After celebrating his 70th birthday, **Morley Pape** left last week for an extended tour of South America. By the time he returns to Toronto at the end of March he will have visited Bolivia, Columbia, Chile, Argentina, Peru, Ecuador, Brazil, Uruguay, Surinam and Panama.

* * * * * *

Wendy Rosen, 21, a proofreader and freelance reporter for **The Canadian Jewish News**, has been honored with **The Kitchener-Waterloo Record** Press Club Award for the highest standing in broadcast journalism in second year at Ryerson.

* * * * * *

And from the world of entertainment-

Lloyd Bochner is back in Hollywood for a role in the Burt Lancaster film **Ulzana's Raid**, after spending a week in Toronto for a TV show taping. He will be seen as Thomas Jefferson in a **Norman Corwin Presents** episode.

* * * * * *

Lou Jacobi, a regular on the Dean Martin Show and seen in many commercials, will be in the cast of Woody Allen's new comedy **Everything You've Always Wanted to Know About Sex.**

Pincus apologizes

(Cont'd from Page 1)

have made speeches about the credibility gap. The movers of the resolution are prepared to write to you apologizing for the insults about which you are complaining."

He appealed to Hadassah to understand Israeli youth, just as they wanted the youth to understand them. The country was subject to many tensions - security, economic, social, immigration. They should bear these factors in mind.

Mrs. Charlotte Jacobson, honorary vice-president of Hadassah, said that nothing would make Hadassah stop working for Israel. They were not a mere philanthropic movement, and did not intend to become one. But some tangible steps had to be taken before the midwinter conference in February, to offset the harm done by the Congress, she argued.

Mrs. Florence Perlman, national treasurer of Hadassah, complained that the final night's insults were only the climax to a week of provocation. They had been shouted at: "Hadassah is the same as El Fatah!" "You wait - you'll come crawling!"

Her complaint was supplemented by Mrs. Minna Breuer, president of the Upper New York Region of Hadassah, who said that it was, not only the young Israelis who insulted them in this obscene manner, but Israeli adults incited the young and urged them on.

Mrs. Rose Halprin, national vice-president of Hadassah, said that she had attended many hard-fought Congresses, such as the Basle Congress, where Weizmann was defeated by Ben Gurion, and the 1951 Congress, where Ben Gurion attacked them for not immigrating. "But in all my experience I have never known anything like this.

"Here we were howled down and threatened with assault," she said. "When I wanted to speak, two men literally forced me away. And this in the land of justice and freedom! It is not just a question of Hadassah being hurt - it seems to us that something bad is happening in Israel. There is a refusal to hear the other man's point of view."

This complaint was reinforced by Mrs. Rose Matzkin, national chairman of youth aliya. "We found no desire for a dialogue, only insults and rudeness.

In his reply, Pincus agreed that there was a spirit of intolerance in Israel affecting the whole society, which was disturbing all the nation's leaders. He appealed to Hadassah as Zionists to understand the country had social problems.

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Editorial page

The Canadian Jewish news

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26 SHEVAT SIDRA: MISHPATIM
Candlelighting: Toronto 5:24; Montreal 4:57

Egypt may be ready to discard war in favor of peace plan

The policy of Arab nations, from 1947 to the present, has been to reject any compromise or negotiation. When Arab forces assumed that an easy victory lay within their grasp, as they did in 1948, 1956 and 1967, they massed their armies on the borders, shut off waterways vital to Israel and announced that they would push Israel into the sea. Defeated in their efforts on each of these occasions, the Arabs resorted to terrorist activities on the one hand and a diplomatic offensive on the other. Their diplomacy was aimed at mobilizing world opinion to condemn Israel as an aggressor and compel the Jewish forces to retreat and return the territories won.

In 1956, Israel did retreat under Eisenhower's urging. The Suez Canal was returned to Egypt and the Sinai vacated. The clumsy involvement of France and England in the attack in 1956 prevented Israel from making its case and left Ben Gurion with no alternative but retreat.

In 1967, Israel determined not to withdraw without first gaining some guarantee of peace and secure boundries. Indeed, Israel has stood firm in spite of some painful nudging by the Russians. The flood of armaments provided the Egyptians, the artillery, the SAM missiles, the high performance Migs, the landing craft and finally the Russian personnel, served as an insistent demand that Israel return to the Green line of 1948. But Israel was not intimidated.

Israel has stood firm in spite of countless resolutions of condemnation by a United Nations dominated by Arab and Soviet satellite states. She stood firm in spite of shallow resolutions by church groups and in spite of the empty clamor of the New Left.

More importantly, Israel has stood firm in spite of the lack of resolve of her chief ally and major supplier of armaments, the U.S.

Over and over again, panicked by Arab threats of war, uncertain as to whether her own best interests lay in supporting Israel or in doing business with the Arab world, the U.S. sought to persuade Israel to retreat.

Today, Israel is stronger militarily than it has ever been. The balance of strength with the Arab nations has never been more satisfactory. Recent interviews with Israeli leaders confirm that Israel's strategic position, supply of arms, training, weapon systems, intelligence and morale have never been better. The promise of a reasonable supply of Phantoms, sufficient to maintain the present balance has left them confident of being able to meet any attack by the Arab nations.

The Israelis have long insisted that a steady supply of Phantoms was the world's best guarantee of peace in the Middle East. To some, this equation, "Phantoms equals peace" must have seemed a dubious oversimplification. It has however proven accurate. No sooner did the U.S. announce that Israel would be receiving the planes, than Sadat announced a postponement of the war which he had promised following his year of decision.

There may be a realization dawning in the Egyptian capital that it has lost its effort to expel Israel from Sinai by diplomatic means and that it could lose heavily in an effort to dislodge Israel by force of arms. Perhaps Arab leaders will now begin to explore the only alternative available – negotiations.

Russia assessing Jewish problems

The anti-Zionist campaign now getting under way in the Soviet Union seems to indicate that Soviet policy is entering a transitional period, during which the authorities will try to assess the repercussions of their volte-face in the matter of Jewish emigration on the domestic as well as the international scene.

Their previous policy of denying the existence of a Jewish problem and allowing only a few Jews to emigrate, while at the same time trying to intimidate the Jewish population by penalizing those applying for emigration, clearly failed.

Recognizing this and the fact of the Jewish renaissance in the USSR, the authorities are now allowing very many more Jews to emigrate than, say, 12 months ago.

At the same time, harassment of Jews wishing to emigrate continues in varying degrees. This inconsistency can be explained by a number of complex factors, among which two remain constant.

First, the Soviet Union is today not the same monolithic state it was in the Stalinist period, when its laws and regulations were implemented in exactly the same manner throughout the republics, autonomous regions, etc., right down to city and town level. These now have a certain, limited discretion in interpreting how official Soviet policy is to be implemented.

Thus, Georgia and the Baltic republics like Latvia, and Lithuania, have been comparatively liberal in their attitude to Jewish emigration. The Ukraine, also, after first adopting a hard line, has now somewhat softened its approach. Other republics have all along been more restrictive.

A second factor is the human element. Some Soviet officials are irrationally anti-Semitic; there is also a not unnatural feeling of jealousy on the part of many Russians towards emigrating Jews, who are being allowed to leave for a country with a Western standard of living while non-Jews cannot leave the Soviet Union. The resulting tensions between non-Jews and Jews are exemplified in Kishinev, where resentment against Jews applying for emigration has intensified the general anti-Jewish feeling endemic in Moldavia. — London Jewish Chronicle

Gabrielle Tawfik of Lebanon whose father is held captive by the Syrian Government.

Taken from Lebanon

Daughter seeks release of father abducted by Syrians

By MARK MEDICOFF
CJN Quebec Bureau Chief

MONTREAL -

Gabrielle Tawfik, 28, was finishing her supper one evening and was casually reading a newspaper when her gaze fell on a news item which told of the kidnapping of her father, a leading member of the Lebanese Jewish community, by Syrian terrorists.

Albert Elia, secretary of the Beirut community, was heading for his office when he was seized by terrorists and transported to an undisclosed fortress inside Syrian territory. The Syrian government disclaims any knowledge of the kidnapping.

As secretary, Elia was instrumental in assisting young Jews to flee Syria. For those successful in overcoming the perilous trek across the mountains and into Lebanon, he provided clothes, shelter, and information.

"This was becoming embarrassing for the Syrian government," said Mrs. Tawfik, "and they kidnapped him to discover how Jews escaped Syria, and who helps them."

Now, the president of the Lebanese Jewish community is under constant armed guard.

Mrs. Tawfik came to Canada from Lebanon six years ago, joining a brother in Montreal. She is a substitute teacher of French in the Montreal Protestant high school system.

"For 1 1/2 months before my father was taken, he had a feeling he was being followed. So he told the Lebanese government, and was supplied with a police escort. But after a month they stopped, telling my father it was only his imagination."

Since September, Mrs. Tawfik has visited the major capitals of the world in a despairing search for individuals and organizations to intervene on his behalf.

She has made frequent trips to Lebanon, speaking to President Soulaiman Frangieh, who was "very sympathetic," but unable to help. Lebanon even sent their UN envoy to speak to the Syrians, but to no avail.

In Paris, she visited Allan Poher, president of the French Senate, and president of the International Armistice for the Deliverance of Jews in the Middle East - an organization of non-Jewish members - but he, too, was unable to help.

The International Red Cross and the UN have also been unable to secure the release of the captive.

Mrs. Tawfik and her family have promised the Syrian government that, should her father be released, he would not return to his home in Beirut, but would emigrate to Canada where he has been assured of landed status.

Elia suffers from a heart condition, and requires special medication which he does not receive. Mideast sources say he is fit, but they can not be sure how long he will survive without his medicine.

"It is unbelievable," his daughter said, "like something you read in a book - an innocent man who has done nothing wrong, who is kidnapped, and now nobody in the world can do anything for him."

The politics of the Middle East, she explained, is the "politics of saving face" - of having to maintain dignity without consideration of the cost in human lives.

"If they released my father," she sighed, "Syria would be admitting they lied all this time."

PARIS (JCNS) -

The Lebanese authorities will do their best their best to obtain the release of Albert Elia who was kidnapped in Beirut last September and spirited into Syria where he is being held in a Damascus prison.

This assurance was given to a one-day meeting of the International Conference for the Deliverance of Jews in the Middle East.

Many western governments and international organizations have co-operated in the rescue attempts, but the Syrian authorities have persisted in denying that Elia is in their country.

ask the rabbi

Soul lives on after death of individual

1. Does Judaism believe in a hereafter? If so, how is it conceived?

RESPONSE:

We have had this question more than once but here are a few further thoughts on the subject. The belief in a hereafter is deeply rooted in rabbinic Judaism. It surely follows from a belief in a benevolent Creator that He does not create the human personality only eventually to destroy and that therefore the soul of the individual lives on after the death of his body.

How is the hereafter to be conceived? One of the wisest things ever said on this question is Maimonides' declaration that we can have no adequate conception of purely spiritual bliss in this life any more than a man born blind can fully grasp the nature of color. Significant is the rabbinic observation that the sabbath affords us a foretaste of heavenly bliss, also the remarks of the rabbis that the righteous in the hereafter study the Torah.

For the mystics heaven is more a state than a location. One should speak of a man becoming heaven when he dies rather than going to heaven. Further topics connected with the hereafter are the resurrection of the dead, hell, the Messianic Age and reincarnation. These topics, especially in connection with what a modern Jew can believe, have all been discussed in this column.

2. My mother's brother was buried four days before the wedding of my sister. Was my mother right to attend her daughter's wedding while she was sitting shiva?

RESPONSE:

The very same case is discussed in Grunwald's compendium on the laws of mourning (Kol Bo Al Avelut, New York, 1956, p. 292, No. 40). The learned author permitted the mother to be present at the chupa of her daughter since her brother had died more than three days beforehand.

3. Is a mohel permitted to travel on the Sabbath, Day of Atonement, etc., for circumcision if the journey is a long way?

RESPONSE:

The principle is that while the act of circumcision itself can be performed on the sabbath, etc., any ancillary acts, carrying the knife in the public domain, for instance, are not permitted. It follows that, according to the din, a mohel may not travel on these days even in order to perform the mitzva.

4. In Jewish law may a man marry the daughter of his father's or mother's second marriage and may a woman marry the son of her father's or mother's second marriage?

RESPONSE:

The answer is in the affirmative in both cases since there is no blood relationship. The Talmud (Pesachim 4a) tells us that the famous Babylonian teacher, Rab, was, as a result of such marriages, the nephew of R. Hiya on both his father's and mother's side.

United Jewish view through Congress urged by Harris

By SYDNEY M. HARRIS

I propose to continue actively in congress work, and hope that as vice president I will be able to give attention to national and international affairs in greater measure, since purely regional matters are now in the most capable hands of Dave Satok and the new regional officers and executive.

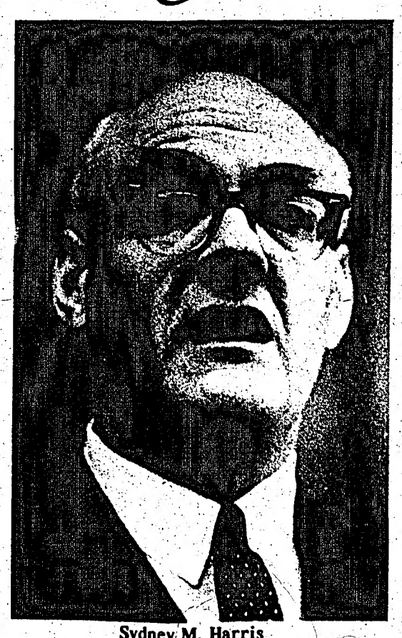
In order to report to the community in the most convenient fashion, from time to time I hope to present this column of comment for your consideration, approval or disapproval. It must, however, be clearly understood that I write my own personal views - not those of congress, nor those of The CJN. But if I am to be a successful national officer, I believe you should understand and know my philosophy and position on matters of communal concern.

By common consent of all community organizations, until very recently all approaches in the name of, or on behalf of, the Canadian Jewish community were made by and in the name of congress. Congress, of course, is the only body of which everyone in the Canadian Jewish community is a member, and such membership does not require anyone to affirm any particular set of principles nor pay any membership dues.

When government personalities hold discussions with congress representatives, whether on the lay or on the professional level, it has always been understood that such discussions are not for publication without the express consent of the participants. In view of some recent developments involving communal discipline and responsibility, I respectfully suggest that it would be beneficial to the community as a whole if organizations such as District 22 of B'nai B'rith would surrender some of their "sovereignty" to congress, and send delegates to congress's plenary assemblies, and thereby participate fully in congress decisions, as for instance, do the Zionist organizations. This would eliminate multiplicity of presentations by Jewish bodies in Ottawa.

As a member of B'nai B'rith myself, I commend to every member of District 22 a thorough consideration of this matter. In my personal view, the presentation of a united Jewish view will impress government with our solidarity for Israel, for Russian Jews, for Jews in threatened communities in Arab lands and elsewhere (such as Chile perhaps), and on positions affecting human rights, civil rights and race prejudice.

I think it is justifiable to claim that congress's non-violent militancy all across Canada resulted in the startling increase in exit permits for Russian Jews which followed immediately on Kosygin's return from Canada, and which has been continuing and which apparently will continue. The issue need not be labored, and no one can prove the matter one way or the other - but the facts seem to be more than merely coincidental.



Sydney M. Harris

Congress is keeping its lines of communication open to Russia itself, but it is not sleeping on the local diplomatic front and I welcome the new and softer relationship between our government and Soviet spokesmen. Continued favorable action in relation not only to exit permits but also in relation to conditions within the Soviet Union for Jews who are awaiting permission to leave, for the prisoners, and for those who intend to remain but wish to live as Jews may be expected.

Whereas the position of Jews in Russia is the subject of world-wide concern, there is another Jewish situation at least equally serious and unfortunately not at all equally publicized. The position of Jews in Arab lands is tragic and none is more tragic than the plight of Jews in Syria. Those Jews who are fortunate to have escaped are in most cases so terrorized that they are reluctant to talk and, in some cases, are even physically and mentally unable to talk about their experiences. There is, as you know, a Committee of Concern for Jews in Arab lands, of which Gen. Lucius Clay is Chairman, and whose membership (purposely) is predominantly non-Jewish. Contrary to general belief, this is not an exclusively "American" committee since included in its membership is Dr. James Parkes of London, England, and we hope soon to be able to announce that one or more Canadian public personalities have become members.

The new President of congress, Sol Kanee forecast a new approach to those who must find the congress program - the mandate of the Canadian Jewish Congress springs from the community in plenary assembly gathered, as it was last November. It therefore does not and cannot lie with fund-raising bodies to determine our budgetary needs by a programmatic validity test. This will of necessity reopen the question of allocation of funds as between local (i.e. Canadian) needs and Israel. Without for a moment or in any way denigrating the needs of Israel, it must be realized that if we are to remain a community able to contribute in full measure to Israel's needs we must be able to function fully and ably as a viable and living Canadian Jewish community - and this means we must have more money for local Canadian needs. If new sources of revenue are discovered (and I commend the retired President of the Toronto UJWF, Donald Carr, for his suggestion of a tax on simchas - though not on funerals, and not for his recommendation of a lottery) well and good - but a new method of allocation is needed, too. Congress will have to renegotiate with the UIA-ISF if it is to be able to carry out the demands made on it by the recently concluded plenary assembly.

Sydney M. Harris is a former Central region chairman, the Canadian Jewish Congress.

Opinion

Audience wept and cheered at the old Standard Theatre

(Part Two)

By J.B. SALSBERG

When the shooing and shaaing subsided, the audience of the old Lyric theatre was putty in the hands of the actors. It laughed loudly and heartily when laughter was due and it cried audibly when tears were called for.

But it did more than that. It was so emotionally involved that many of the audience often became directly involved in the performance.

I remember an occasion when the unruly and disobedient son found some money on the "side board" and quickly pocketed it as his father was about to enter. The father headed straight for the money only to find it gone. "Where is the money?" he demanded of the son. The horrible son disclaimed all knowledge of it, but an angry voice from the gallery shouted: "He's a liar, he has it in the back pocket!" The sophisticated ones in the audience laughed and the rest replied with the usual shhhh and shaaaa.

I also recall a scene when a horrible villain amorously crowded an innocent young girl off the stage and into a bedroom (we saw the corner of a bed through the open door) only to have the suspense broken by a hysterical outcry from among the audience: "Don't go!"

But real mass involvement took place towards the end of the First World War when the company staged a heartbreaking drama, **Milchome Korbones** (war victims). The poor Jewish war victims were hiding in a burning forest and a young woman among the victims sang out an appeal for help.

This was a smash hit that ran for many weekends and every time that song was sung the audience began tossing money onto the stage. When this emotional outpouring began, the music stopped, all the "victims" emerged from the forest and got busy picking up the money - usually coins wrapped in bills - that rained upon them from the audience. (The collections went, of course, to the Jewish war relief fund that was actively promoted by all Jewish North American communities.)

Well, the First World War was over, the Jewish community grew and it was felt that what was needed was a larger, more modern theatre, closer to the new area of Jewish living - Spadina Ave., of course!

The late Isidor Axler, a successful young business man and devotee of the Yiddish theatre, formed a company to build a temple for Yiddish drama. Shares in this company, at $10 par value were sold, and hundreds of Jewish working men and women became participants in the cultural project.

An old palatial home at the corner of Spadina and Dundas was bought and wrecked and Toronto Jewry watched with pride as the structure rose from the ground. It was the first theatre in North America to have been built especially for the Yiddish stage.

The opening night was a historic occasion for the community. The structure named the Standard Theatre was beautiful for its day both inside and out. Scores of police were needed to keep the thousands who jammed the wide avenue from blocking the entrance to those who were fortunate enough to hold tickets. Axler, in formal attire, made a brief welcoming address before the curtain rose for the first production. Yiddish theatre in Toronto came into its own at last in Toronto after the Second World War.

But, as they say in Yiddish a mensh tracht un Got lacht, which could mean that mortal man knows little indeed of what's in store for him.

The reasons for the gradual decline of the Yiddish theatre must have been many. The most obvious were the arrival of the golden age of film, followed by the radio culture explosion and the English language integration of the immigrant generation. The result was that attendance dropped; the Standard had to be re-organized financially; and finally the stage remained dark. The theatre was renamed the Strand and it became a movie house. But the changed ethnic composition of the old neighborhood was unable to support a film theatre of that size and so the Strand became the Victory and Cup Cake Cassidy, the renowned stripper, took over.

Thus it came to pass that the boards, once trodden by Mirele Efros, the classic character of the Jewish matriarch that graced the Yiddish stage for decades around the world, supported the weight of mass striporamas. And, as for professional Yiddish theatre here, it really became Shhhhh. Shhhh for the last time.

(But uncle Eliezer assures me that on a number of occasions, when he stood in front of the Victory Theatre after the strippers had departed after midnight, he heard the songs of the Goldfaden operettas coming from the dark interior of what was once the Standard theatre, the temple of Yiddish theatrical art.)

Donors' disaffection

Article in Newsweek is a 'put-on' report

By W. GUNTHER PLAUT

Newsweek magazine of Jan. 31 carried a lead article in the "Periscope" section which dealt with an alleged disaffection of Jewish donors to Israel's cause. Said the journal:

"Leading Jewish financiers in Europe have privately voiced increasing concern over Israel's seeming diplomatic intransigence -- and they tend to blame that on Mrs. Meir personally. Says one man whose family each year contributes a fortune to Israel: 'It has become increasingly clear that (Egyptian Premier Anwar) Sadat wants peace and that he is prepared to pay the price -- formal recognition of Israel and freedom of navigation in return for Sinai ...' "

Now **Newsweek** is not generally known to be squeamish about mentioning names. If the "leading financiers" were the Rothschilds and Wolfsons (how many others are there who contribute these amounts annually?), why not say so? Frankly, people of their calibre are not likely to leak their alleged feelings of disillusionment to **Newsweek**, and I have yet to find men or women of any political sophistication to state blandly that Sadat wants peace at any price. Which makes the "report" a put-on in my book, but not a serious piece of journalism.

In this connection I note with interest the comment of the renowned ultra-conservative editor and TV personality, William F. Buckley Jr., who has recently been to Israel. He quotes Golda Meir on the subject of intransigence: "Isn't it better to be alive and intransigent than to be dead and accommodating?" Buckley appreciates that Israel is not going to risk her survival on anybody's say-so. "'American president after president has made guarantees to Israel,' Mrs. Meir will tell you. And I put a lot of faith in the word of an American president.

"But I know how the world works. There isn't any American president who is going to give me command of the Sixth Fleet. I was in New York during the invasion of East Pakistan. You call the U.S. ambassador in desperation. He calls the State Department. The State Department calls the White House. The White House calls the UN ambassador.

"I watched it all on television when I was in New York. Malik making long speeches. The Chinese laughing. Everybody talking. Days go by. Israel could be dead in days. Look at East Pakistan."

To which Buckley adds:

"The point is : Israel is at war with nations which made war on Israel. Now Israel is in operational command of territories which were used to wage war against her. Israel isn't going' to give up those territories in response to plausible and exquisitely symmetrical proposals that spring out of the mind of Gunnar Jarring, or William Rogers, or even Buckminster Fuller.

"Not all the resolutions in the world will move Israel. Only experience will."

Everyone is entitled to form his own judgments about the advisability of Israel's foreign policy. There is ample room for disagreement. But cheap slogans and catchwords like intransigence will not do for people who know that their survival is at stake.

Reader condemns Mizrachi for its position on conversion practice

The Canadian Jewish News welcomes letters from its readers but space limitations compel us to ask that these be kept to a reasonable length. The editor reserves the right to edit all such letters. Unsigned letters will not be published.

Dear Editor:

In reply to Mr. Elazar's attack (CJN Feb. 4) I return the compliment by saying that I see the logic in his letter. His argument is quite correct except for the following:

Mr. Elazar identifies me and orthodox Judaism with the Mizrachi. Nothing could be further from the truth. The bulk of those calling themselves orthodox have no sympathy for Mizrachi ideology precisely because its history is tainted with converting religious values for political gains. In fact, the Mizrachi stands presently condemned by the Israeli Chief Rabbinate, the Lubavitcher Rebbe and rabbinical authorities throughout the world for their position on the 'Who is a Jew' issue which, as Mr. Elazar rightly points out, is untenable and intolerable from a moral point of view.

The current scandal of Mizrachi minister Hazani rejecting and ignoring a summons to a Din Torah from the Supreme Rabbinical Court in Jerusalem (reported in CJN of Jan. 28), again but proves that the Mizrachi is hardly normative orthodox Judaism.

I, too, respect Dr. Plaut for his concern and sincerity though I must reject his conversion program because it leaves out (presently) the first and foremost requirement for halachic conversion; conscientious acceptance of Torah and Mitzvoth. However, in agreement with Mr. Elazar, I foresee an eventual accommodation with reform and the Israeli leftist parties on the matter of conversion much earlier than with the Mizrachi. I do so because reform and the leftist parties do not go around trading religion and principle and show greater sympathy, sincerity and religious sensibility to halachah and Jewish traditional values than does the Mizrachi political organization.

Joseph Isaacs
Downsview

●●●

Dear Editor:

Rabbi W. Gunther Plaut's approach to the West German issue **Painful normalization**, Feb. 4 rightly describes the happenings in Germany between 1933 and 1945 as "in every way tragically surrealist, for normal standards of morality and judgement were abandoned in those years."

But his deduction that no discussion of Nazism can possibly have a "normal" frame of reference seems to explain and excuse the mischievous proceedings during the appearance of the German novelist Guenter Grass in presence of Teddy Kollek.

In my opinion jointly with the opinion of the Israeli government and all sanely reasoning individuals, Jews wherever, if in the Diaspora or in Israel, I consider the democratic West Germany and all Germans of good will who repent deeply for their or their father's sins during the Holocaust, as their friends and helpers in the not so Jewish-friendly world.

I don't understand the criticism that for the German Culture Week were selected only

Teddy Kollek

"good Germans" which gave support to the belief that Nazism had been the work of a few evil people. Should there have been invited some well known "neo-Nazis"? Have we to so underestimate the intelligence of the bulk of Israelis to see in the demonstration against an invited guest, an advocate of reconciliation between Israel and Germany, a pronouncement of the thinking of an average Israeli citizen? Or was the deplorable outburst of hostility and misbehaviour the work of a few agitators indulging in their own schizophrenic raving?

Because the era of the Second World War was so tragically abysmal have we to harm the very interests of the State of Israel by emotional hatemongering against our sincere friends? I hope that the policy of **The CJN** will help in keeping and acquiring such friends of ours.

Valerie White
Toronto

●●●

Dear Editor:

I read with interest Dr. Stuart Rosenberg's article, "The CBC and the Jews" (Dec. 31) and as a regular CBC listener, share his feelings on the subject.

The CBC, however, is not alone in its attitude towards Judaism. I wonder how many Jews are aware of the fact that no mention was made in **The Toronto Star** of the celebration of Chanukah by the Jewish community. My letter of criticism regarding this blatant omission was not published. It did, however, elicit a response from **The Star's** managing editor - an apology for the "oversight."

One of this country's largest newspapers informs its readers that 3,000 Armenians in Metro celebrated their Christmas on January 5 (**Star**, Jan. 6, p. 39) and also that Toronto's Orthodox Serbians observed their Christmas on January 7 (**Star**, Jan. 7, p. 4; Jan. 8 - article in Family Section of newspaper).

Indeed, these ethnic groups are part of the "Great Mosaic" but they share a common bond - their Christianity!

What really matters, in the final analysis, is not how many Jews the CBC - or any other major corporation - employs, but rather its official attitude - founded on ignorance and seemingly unchanging - towards Jews and Judaism. Dr. Rosenberg asks the question: "Will the CBC recognize Judaism?" I ask: Will the world recognize Judaism?

(Mrs.) Aliza Feldman
Willowdale

●●●

Dear Editor:

As chairman of the Canadian Committee for the Rescue of Jews in Arab Lands, I have found that many Jews whom I expected to be better informed, are dwelling under a misconception. The Jews in Syria are definitely not allowed to leave the country. In fact, they are not allowed to travel more than three kilometers from their homes without a special permit, which is almost impossible to obtain.

It appears, that, recently the ruling Ba'th regime in Iraq has relaxed restrictions imposed on the Jewish population. Since May of 1971, Iraqui Jews have been able to obtain passports, and are allowed to leave the country, ostensibly as tourists, without their belongings.

Now less than 1,000 Jews remain in Iraq. The last 79 of a group of 450 Jews jailed in Egypt in June, 1967, were freed and expelled in July, 1970, and their families were permitted to leave in the months that followed. The few hundred Jews, mostly old people, that remained in Egypt in 1971 are left alone by the Egyptian government. There are only 40 Jews remaining in Libya.

But in Syria, the 5,000 Jews remaining can only leave by escaping at great personal risk. If caught, they and their families are imprisoned and subjected to indescribable tortures, usually leaving them physically ill or mentally deranged. Last month several Jews from the border town of Qamishlie, while attempting to escape to Turkey, stepped on mines and were left to die of their injuries by the Syrian authorities in spite of their screams of agony.

Recently, at the World Zionist Congress in Jerusalem, Mr. Shlomo Hillel, the police minister, stated that the Syrian Jewish community was living at near starvation level virtually under house arrest. We cannot afford to be silent. Your editorial, **World action needed to save Syrian Jews from destruction**, Jan. 14, was right to the point.

To educate the Canadian public to the critical situation faced by the Jews in Syria, our committee, as its initial program, is holding a Teach-In at Beth Sholom Synagogue, Sun., Feb. 20, at 8 p.m.

Dr. Ronald Feld
Toronto

●●●

Dear Editor:

Bravo for the police force that dispersed the Black Panthers that had the nerve to protest in front of the 28th Zionist Congress. Zionism is a holy movement.

What right do poor, uneducated, mistreated Black people have to speak at such a meeting. After all, the State of Israel is not for them. They only wish to destroy it, not build it. What an absurd idea it is for Black people to demand proper education and equal rights. They've never had it before, what right do they have to demand it now?

The regrettable treatment that the Blacks received only further proves the point that Israel is a land for White Europeans. They own it. They run it.

But order must be maintained, at all costs. If not, riots and rebellions will become commonplace in the holy land of Israel. As a 4th year student of political science at York University, I would like to remind the people of Israel and Canada that legitimate proper governments are rarely overthrown. In fact, if governments are just, no one complains. When people do complain they usually have a legitimate reason.

The Jews of Germany had legitimate complaints but they were silenced. Is a country that what formed in the wake of six million horrible deaths willing to adopt similar techniques? Hitler demanded order. Does Israel intend to follow in the same footsteps?

It was John Kennedy who once said,

"Those who make peaceful revolution impossible, make violent revolution inevitable".

David Zweig
Toronto

●●●

Dear Editor:

After having read the much talked about editorial in **The United Church Observer** titled "For the War Record", I too cannot help but share the sentiments touched upon in Dr. W. Gunther Plaut's column (Ancient Jerusalem flourishing with religious freedom for all - CJN - Jan. 28).

It's good, too, that the article comments on the appearance of Dr. Franklin Littell and **Observer** editor A. C. Forrest on the recent televised program which was aired across the nation.

To be sure, Rev. Forrest was caught on two counts. For one thing the traditional **Observer** viewpoint which had maintained criticism aimed at Israeli Zionists couldn't be considered anti-Semitic was further shattered - thanks to Dr. Littell and former minister Keating. By this time Canadians who think otherwise are only fooling themselves. The second point worth mention is that although the Palestinian peoples' plight had been dealt with in detail i.e. - visits to refugee camps by Forrest, opinionated articles from **The Observer**, blah, blah, . . . the conditions endured by Jewish nationals living in hostile neighboring lands has yet to be examined.

Impartiality? I'm afraid the good reverend is stuck from a cleft stick on the issue.

Jerry Lerman
Toronto

CBC praised by Montreal rabbi

Dear Editor:

Blaik Kirby's comments in **The Globe and Mail** on Jan. 26 regarding Rabbi Stuart Rosenberg's claim that discrimination is practised by the CBC against Jewish religious news does not apply at all in the Montreal scene.

The full and complete coverage of Jewish religious news and public interest affairs has been maintained by the CBC-TV network and CBMT station as viewed here in Montreal.

In the past several years there have been no less than nine different telecasts of worship services from local synagogues - orthodox, conservative and liberal. "Would You Believe" - a panel program of concerns about social problems in our society has two rabbis as regular panelists on this widely acclaimed program, now in its sixth season. CBC's honest attempt to involve rabbis in religious programing can be personally testified to by my own participation in the above mentioned shows as well as frequent appearances on "Calendar", "Time For Sunday School", and "Standby Six". Others of the rabbinic community here have been seen on "Heritage" and "Thought For the Day".

The Religious Advisory Committee of Montreal CBC utilizes fully the services, talents and advice of its regular rabbinic member and has sought to produce programs of interest emanating from the general Jewish community.

CBC Radio has not faltered in using regular rabbinic voices on "Plain Talk", "Your World", "Clergymen Comment on the News", to mention a few of the regular programs heard in recent days, besides the frequent holiday and festival interpretations brought to the listening community by broadcasters from the organized Jewish community.

Montreal's "top CBC jobs" have not been the focus of anti-Jewish discrimination either. Eric Koch is director of English Services Division here, Herb Steinhouse, director of Information Services, and Karl Renner is assistant director of International Service. Mrs. Saul Hayes is a member of the National Board of Directors of CBC and serves that office with distinction.

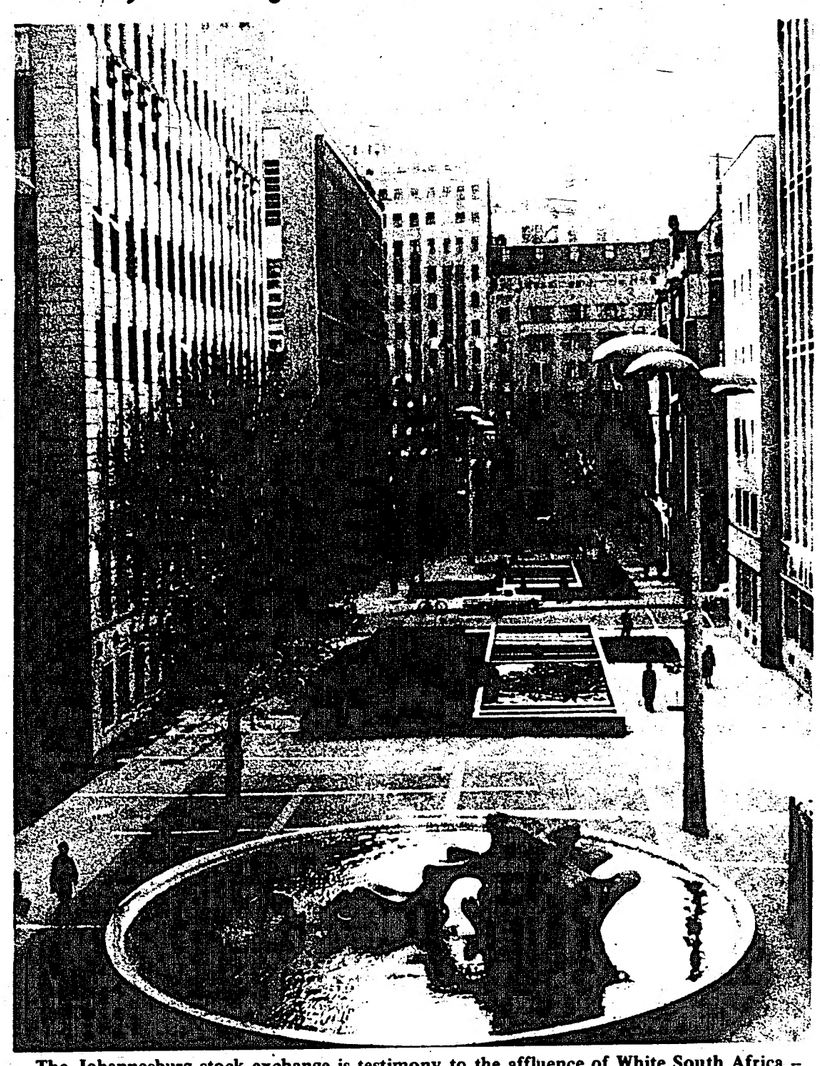
All of us are eager to encourage the Canadian Broadcasting Corporation further in its high standards of broadcasting as well as its extending understanding between all religions and peoples in our land. One is obliged to applaud them fully for their presentations on the airwaves out of Montreal.

If Toronto's local CBC facilities or the network need an example of good and full cooperation between the Corporation and the Jewish community, it can take a good example of the fullest expression of it as manifest through the Montreal Societe Radio-Canada.

Rabbi H. Leonard Poller
Montreal

International news

Majority of South African Jewry is opposed to Black rule



The Johannesburg stock exchange is testimony to the affluence of White South Africa – in which the Jewish community, originating mainly from the Baltic States, has prospered.

By DAVID PELA

JOHANNESBURG (JCNS) –

Everything that happens in South Africa tends to hit the world's headlines, be it the detention of more students or the readmittance of that country to the Davis Cup lawn tennis competition.

From abroad, the internal-political problems seem insuperable, a straight battle for supremacy between Black and White. On the spot, to the visitor at least, the situation appears somewhat less depressing, particularly in regard to Jewish attitudes, and more hopeful of long-term solution by peaceful means - by compromise rather than bloody revolution.

Most astonishing to the visiting observer is the extent of open criticism by Whites of the government's policies, not so much of the major principle of apartheid (separate development), but of so-called petty apartheid, the shocking detention measures and the government's failure to take more positive steps to improve the status and economic position of the Blacks.

Another surprising feature is the gradual breakdown of job barriers in certain fields in recent years - for example, in many department stores the majority of counter staff are Black, unthinkable a decade ago.

The English-language newspapers are courageous and outspoken despite the threat of censorship by a frightened government. And many Jews have been equally outspoken and taken the initiative - not as a community, but as individuals - in helping the Blacks, especially on the question of pay.

This, in the short term, is what matters most to the Blacks whose annual average pay is $300 compared to the $6,500 of the Whites. More pay will enable the Blacks to eat better, live better. This is of greater immediate value to them than having the right to vote now (even critics of the government concede that the Blacks, largely illiterate, could not at present run the country should they by some miracle be given the franchise).

The ruling Nationalist Party, its support coming mainly from Afrikaners in farming areas, are believed to have a 60-40 majority over the opposition groups, which most of South Africa's 116,000 Jews probably support (the number of Jews actively backing the Nationalists is thought to be small).

Where do South Africa's Jews stand in this complex multi-racial country? The community, mainly "Litvaks" originating from the Baltic States, is largely affluent, though there is a section dependent on Jewish charitable organizations.

The older generations have benefited materially from the present system and the majority are undoubtedly opposed to the idea of Black rule. But their children, particularly those at the universities, are mostly liberals and many are critical of the community and their parents for not playing a forceful role against apartheid, even though they, too, benefit directly, certainly materially, from White domination.

South African Jewry's representative body - the Board of Deputies - does not speak on political issues. The board is composed of deputies with differing political viewpoints. Some, probably a minority, support the Nationalists, others the opposition groups. There could, therefore, be no unanimity even if the board had a mandate - and it hasn't - to intervene collectively on political matters. The board's main function, as outlined in its constitution, is to watch over and safeguard the religious and civil rights, welfare and status of South African Jewry.

This does not mean that South African Jews, among them members of the board, are not outspoken in criticizing government policies. Many are in the forefront of the political struggle and this demands courage in the powder-keg atmosphere prevalent in South Africa.

U.S. grants visa to Mosley

NEW YORK -

The Anti-Defamation League of B'nai B'rith has charged the U.S. Office of Immigration with negligence in granting a visa to Sir Oswald Mosley, "the founder of British fascism, a personal friend of the late Adolph Hitler, and a virulent anti-Semite and racist," and called for an immediate investigation.

Mosley arrived in the United States last week to promote his autobiography, **My Life.** Included in his schedule are national radio and television interviews this week.

According to Dore Schary, honorary chairman of the League, U.S. admissions qualifications should have kept Mosley out on two grounds: His activities are prejudicial to the public interest and, he is the founder of, and remains affiliated with, a totalitarian party, the Union Movement originally called The British Union of Fascists.

Schary said according to law, the only way such a person can be granted a visa is on the special recommendation of the U.S. Secretary of State and the approval of the U.S. attorney General.

"I don't know how Mosley got in," Schary said, "but it is clearly against the public interest that he is here."

Describing Mosley's book as "a denial of the damning facts of history," Schary said that "nevertheless, respectable radio and television interviewers and the general press are being hoodwinked into helping him peddle it."

Sadat's position unenviable, impossible

By MAURICE SAMUELSON

When the students of Alexandria and Cairo rioted in February 1968, there were two slogans on their lips. They called for stern sentences against the generals defeated by the Israelis; and urged Nasser to make either war or peace. And if he could do neither, they wanted him to resign.

Once again, the students are protesting with two voices. On the one hand, they are uttering defiant slogans against Israel. But these do not simply reflect a personal desire to enter the battlefield so much as a desire to expose the Government's incapacity. Again, the underlying theme of the student unrest is that levelled at Nasser: make peace or war—or get out!

At the beginning of this week, there seemed every reason to believe that President Sadat would placate the students as effectively as Nasser did four years ago. Their demand for a meeting with him was — in its own way — a tribute to his prestige. He would have had much more to worry about if they had publicly asked him to resign.

Forgetting quickly: The reason why they did not do so lies partly in the passive nature of the Egyptians. But there is also another explanation—most Egyptians realise that no Government can wage war on Israel either safely or successfully. As a result, there is even less genuine competition for power in Cairo than in the past. Sadat's position is regarded as unenviable and impossible.

Nevertheless, logic and common sense do not always appeal to students. In the first place, they have been fed since infancy on the slogans of war against Israel. They cannot excuse the politicians who have thrived on such slogans for cynically dropping them.

Secondly, they are less impressed than their elders with Israel's power. The 18- and 19-year-olds do not clearly remember the events of 1967. And, in any case, they have frequently been told that the Israeli victory was the result of a ruse and of American collusion.

Anti-Soviet mood: But it is the situation today which arouses the students' passions. Thus, although they ridiculed Sadat's "fog" excuse for not fighting Israel last month, one aspect of his reference to the Indo-Pakistani war stuck in many minds. This was Sadat's hint that the Soviet Union, for long hailed as Egypt's great supporter, had other fish to fry just when Egypt most needed its help. Some of the students, therefore, are voicing anti-Soviet sentiments and there is considerable resentment of Soviet emigration to Israel. The same students often express preference for Communist China. When they utter the slogan of making a "people's war", they are simply echoing the thoughts of Chairman Mao.

Although the students alone are unable to bring down Sadat, this does not mean their demonstrations have no significance. They have played an active role in nationalist politics throughout most of this century, and they are a barometer of feeling in the country at large.

On this occasion, there are reports that Sadat's retreat from the brink has caused similar unrest in the army. However, there is still no sign of a link-up between the army and the students. For the time being, it appears that Sadat is trying to buy the army's loyalty by further extending its influence.

One consequence of this is the appointment of War Minister General Sadeq as one of the country's five Deputy Prime Ministers and he has been given control of the military industries. The Chief of Staff, Saadedin al-Shazly, has been promoted to Lieutenant-General.

Censorship relaxed: There is also as yet, no sign of a link-up between the students and the trade unions. However, the students have been calling for the release of some of the workers imprisoned last summer during a strike at the Helwan steel works. If university agitation were to infect the industrial workers, Sadat could then be faced with a popular uprising.

Judging by the militancy of their statements, some of the students are suffering a belated fit of nostalgia for Nasser. However, the older ones see Sadat's police state as merely an extension of Nasser's and wish to see an end to them both. Ironically, this feeling has been stimulated by Sadat's cautious attempts at liberalisation. Only last week, he announced the release of 1,200 political prisoners detained during Nasser's reign.

The Deputy Prime Minister for Information, Dr. Mohammed Abdel Kader Hatem, has also announced a series of new measures to end censorship. This includes permission to import periodicals about Israel, an end to censorship on outgoing press cables, and an end to the jamming of BBC broadcasts. Rather than satisfy the students, this has whetted their appetite — and impatience—for more.

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Features

Looking ahead

Rate of intermarriage very much accelerated

By DR. STUART E. ROSENBERG

Pessimistic Jewish observers have suggested that the Jews have not outlived four generations of untroubled emancipation. One of them, Arthur Hertzberg has written:

"It can be demonstrated that no Jewish community in Europe which lived four generations in freedom survived. Rabbi Jacob Sonderling, rabbi of Hamburg's Israelitischer Tempel-Verein, the cradle of Reform Judaism, recalled in his memoirs that on the Temple's centenary celebrations not one of the hundred founders' grandsons had remained Jewish . . . In 1963, I challenged the historians of B'nai B'rith, then celebrating its 120th anniversary, to produce a single descendant of the Order's founding fathers still in the Jewish community. But they could not. After four generations there is considerable evaporation."

Undoubtedly, in Canada, too, a similar condition exists among the progeny of the earliest Jewish settlers who arrived more than a century ago. What is more: in the decade since the last census was published, many knowledgeable observers believe that the rate of intermarriage in the Jewish community, in every region of the country, has been very much accelerated. The census of 1971 should be very revealing in this regard.

Some believe that the forthcoming census data are sure to bring to light in statistical form what had already become discernible in the life style of many Canadian Jews in the past decade. Among the causes for the spiralling rate of inter-marriage these factors are most frequently listed: the breakdown of family authority and the central decision-making role of Jewish parents; concomitantly, the new freedom for both daughters and sons to shape their own life styles without fear or guilt; the increasing number of young Jews now attending university and the growing number of private options they are seeking. In general, it is argued that despite signs of the intensification of Jewish loyalty in the wake of the rise of Israel, ironically some young Jews may now feel that they have been freed in Canada - precisely because the Jewish future appears assured in Israel - from the burden of Jewish continuity.

Yet there is another phenomenon that is little noticed: each year, in contemporary Canada, several hundred persons are converting to Judaism. Almost all of these are Christian women (Christian men comprise about 20% of the total) who are marrying Jewish men and establishing Jewish homes. While the numbers involved are not of major proportions, the phenomenon itself is most significant: it was never this way in the old country. There are now even special classes for converts in Montreal and Toronto, conducted by local rabbinical groups. The fact is that to date these developments have taken place in the face of negative popular Jewish sentiments, and without real benefit of rabbinical encouragement. Yet, in the free Canadian society, Jews can easily "opt out" of Judaism and convert to Christianity, when they marry across religious lines. This was the usual situation in the European Jewish experience before Hitler's time; it is almost unheard of in the Canadian community. That there are increasing numbers of Christians who are accepting Judaism in a situation in which the Jewish partner could have gone the other way, does speak eloquently. It demonstrates that in Canada, unlike the earlier European experience, there are Christians today who regard Judaism as a fitting personal choice. It also sheds some light on the vitality of the Jewish people even among those who may otherwise appear to be only marginal Jews.

It remains to be seen whether or not those who have joined the majority - the thousands who have built and supported synagogues and have been educating their children and themselves more intensively in things Jewish and religious - will be able to stem the tide of the burgeoning minority, the so-called "vanishing Jews."

This may well be the juncture at which the future of Canadian Judaism and the future of Canada itself intersect. As Canada struggles to keep alive the dream of a nation founded on plural cultures, so the Jews in Canada may draw new courage and inspiration to remain children of the covenant in the new land.

"As Jewish education goes, so goes Jewish life", asserts rabbi in charge of 28 schools, 10,000 students

By JUDY PLATT

"As Jewish education goes, so goes Jewish life," asserts Rabbi Irwin Witty, director of Toronto's Board of Jewish Education.

This firm belief provides the indefatigable rabbi with the energy to supervise a system of 28 schools of over 10,000 students - and accounts for his willingness to put up with the organizational red tape, white paper (piles of memos and reports cover every flat surface in his office), telephone calls (10 in the course of our interview) and meetings (16 last week, he embarrassedly reports) that are part of the job.

The newest excitement at the board - which operates from an office above the Jewish Public Library - has resulted from curricular innovations in the public high schools. With Hebrew slated to be introduced into the North York - and very likely Toronto - high schools, the Board of Jewish Education is helping public authorities in the preparation of curriculum and selection of texts.

This development will have a positive effect on the Jewish Hebrew schools, believes Rabbi Witty, because it will add to the prestige of the Hebrew language and give impetus to its study. The board is also helping the public high schools plan the Judaism sections of the teacher-training program for the soon-to-be-introduced world religious course.

The Board of Jewish Education is the educational department of the United Jewish Welfare Fund, whose allocation of over $1 million to education puts the Toronto Jewish community among the top three or four on the continent in relative support of Jewish education. The bulk of these funds go to subsidize a group of community schools (Associated, Bialik, Eitz Chaim, and Borochov) which for historical reasons have received support; there is a great deal of pressure to extend this aid to congregational schools which are feeling the pinch of spiraling costs.

Helping service the needs of affiliated schools are Dr. Alexander Brown, associate director of the Board and Dr. S. B. Ullman, school consultant. The Welfare Fund has this year begun a detailed study of Jewish education in Toronto in one of the most ambitious self-evaluations ever undertaken in this field and no doubt its findings will herald changes in the traditional patterns.

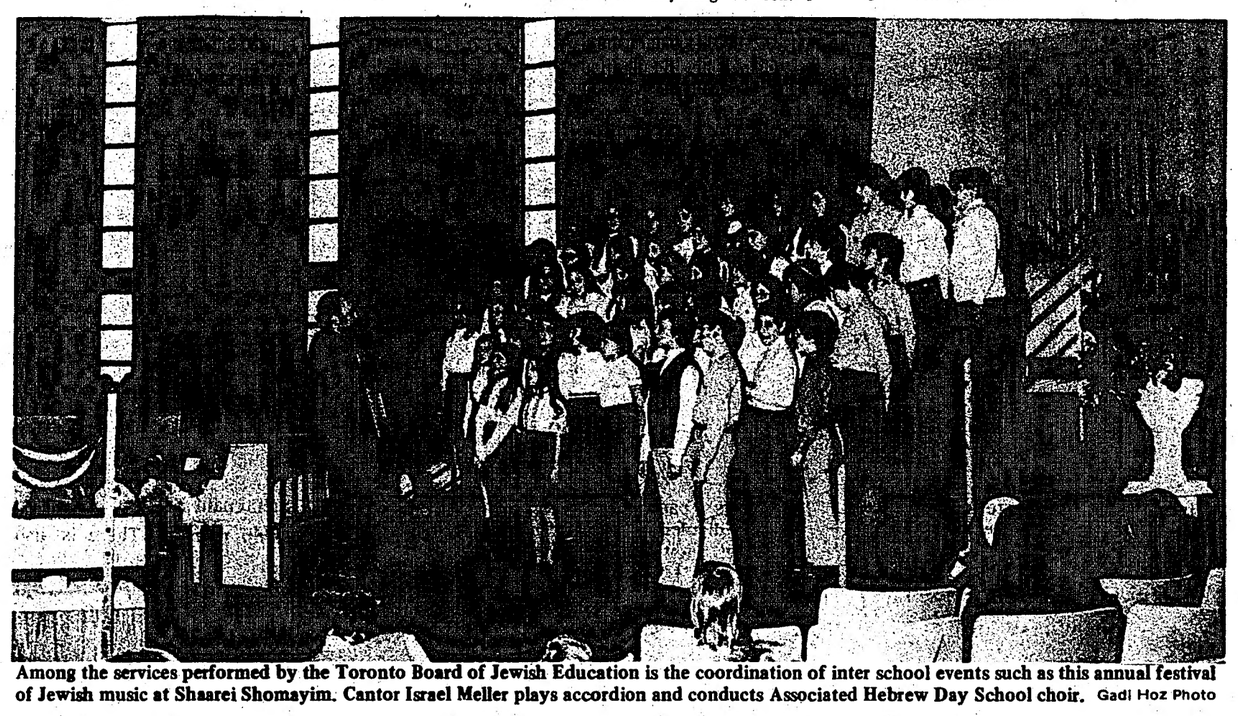
Close to 40% of the youngsters in Jewish schools in Toronto attend day schools - "one of the finest percentages on the continent," notes Rabbi Witty. But he points out the sobering fact that the total number of students in Jewish schools represent only 55% of all available Jewish youngsters of school age. And probably 15 to 20% of Jewish children receive no Jewish education at any point in their lives.

"The area of immediate need," according to Rabbi Witty, "is high school Jewish education. Thousands of Jewish high schoolers are out of touch with anything Jewish. I would like to see an exciting model inter-congregational high school, taught by teachers who are plugged into these kids. We also have to get Jewish-content workers into informal settings. If the kids won't come to us we have to take Jewish education to them. We ought to be able to offer a Jewish package to youth groups, Jewish-owned camps, and other non-school environments."

Rabbi Witty would also like to see a community retreat centre, staffed year-round to provide Shabbat experiences and Jewish education programs to student and adult groups. Another of his dreams is subsidized Israel travel programs on a large scale. The first leader of the Jewish Agency's Bar Mitzvah tour to Israel, he feels strongly that "Israel today isn't a luxury but an absolute in the Jewish education of the child."

Characteristic of the Board's "university in diversity" philosophy, Rabbi Witty believes that "a Jew is a Jew is a Jew." Rabbi Witty added, "In fact, to me one of the most beautiful things about Jewish education in Toronto is the entire spectrum of Jewish life - from left-wing to ultra-orthodox represented here."

As dean of the board's Midrasha L'Morim, Rabbi Witty helps prepare its nearly 50 students for positions in Jewish education. But, cautions the rabbi, until there is a full-fledged College of Jewish Studies in Toronto, teacher recruitment, along with finding funds to meet skyrocketing educational costs, will continue to be the major problems confronting Jewish education."



Among the services performed by the Toronto Board of Jewish Education is the coordination of inter school events such as this annual festival of Jewish music at Shaarei Shomayim. Cantor Israel Meller plays accordion and conducts Associated Hebrew Day School choir. Gadi Hoz Photo

How could Professor Avrum Udovich take second place in any contest?

By MELVIN FENSON

WINNIPEG -

Professor Avrum Udovich holds second place in a private little contest I have been running since settling in Winnipeg and observing the Jewish community here for almost 26 years.

Prof. Udovich was guest speaker at the recent annual dinner of the Peretz School. When you review his career you may well ask how he can come in second in any contest.

When I first knew him as a teenager, he was a Shomer Hatzair leader with all the passion and dedication usually associated with these young messianic Marxists. During a later period, he studied at a Lubavitcher Yeshiva in Montreal, spanning perhaps the widest poles in Jewish conviction.

Then came the academic period, where in a short sweep he acquired his BA and MA at Columbia, a PhD at Yale, and garnered academic prizes including a Ford Foundation grant that enabled him to study Arab law and lore in the Middle East. During the mid-'50's he travelled with his wife and family in Iraq, Syria, Jordan, Egypt, Lebanon, North Africa and even Saudi Arabia . . . and has continued, as recently as last June, to visit Egypt as a guest of the University at Cairo.

How, you ask, can such a young man come in second? Particularly when he has taken over a chair of Islamic Studies at Princeton University, formerly held by the doyen of such studies in America, Philip K. Hitti?

I'll tell you how. But to do so, I must recall a meeting held in the late '40's or early '50's by Winnipeg's Labor Zionist organization at the Hebrew Sick Benefit Hall on Selkirk Ave. The guest speaker was veteran Mapai leader Beryl Locker, who at that time was probably chairman of the World Zionist Executive, or held some such equivalent post. In those days a Labor Zionist gala meeting was like a boxing bout . . . there were lots of preliminaries, and the audience expected these bouts as well as the main event.

With all the exchanges of **bagrissingen**, declarations of tribute, and salutes to the spirit of Moses Hess, Chaim Arlossoroff and Beryl Katzenelson, it was 11:45 p.m. before the guest speaker of the evening reached the podium!

This is how Avrum Udovich came in second. At last week's dinner, my reports are that he got to the microphone between 9:30 - 9:45 p.m. The fact that this modestly delayed hour could occasion a bit of discomfiture among those present in a measure of how weak and shaky have become our convictions and inner Jewish fortitude over the past 20 years. The "sitz-fleish" has worn out.

I particularly regretted the late hour because I missed his entire address, but received an impassioned account of it from a friend, and am happy to relate that the speaker himself confirmed it was a pretty thorough account of that.

He spoke of Soviet Jewish emigrants to Israel with whose exit he had something to do, particularly among them a professor of Iranian studies, Dr. Zond, who has since reached Israel, and whose Zionist poetry has now been published in newspapers there.

Again, relying on second hand reports, it appeared to be Dr. Udovich's conclusion that the Soviet Jewish community is in a desperate and intolerable psychological bind as a result of their compulsory identification as Jews on their registration documents. This is coupled with the fact that every single public reference to their identity is derogatory, accusatory, denunciatory, and insulting. They have become, to all intents and purposes, non-persons. The most unacceptable aspect of it all is that for many segments of the Jewish population, the chief assailant and prosecutor is that very Soviet system which so many Jews wishes success in their messianic hope that it would bring a sorely needed redemption.

To return to the note on which this column commenced, would it be possible, in the wildest Alice In Wonderland dreams of a conventional attender at Jewish community functions, to envision a dinner at which the guest spoke first and the courteous gestures and shirt-tail events came last? Could the Jewish community survive this assault upon its jugular vein of kovod? Or failing this, could we at least buy every dinner chairman a stop-watch?

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Prospect for Mideast peace never been better: Stone

By TOVA GREENBERG

A noted professor of law and jurisprudence said at a public meeting last week that the prospect for peace in the Middle East has never been better.

Julius Stone of the University of Sydney, Australia, speaking at Beth Tzedec Synagogue, said that if by peace is meant an absence of hostilities, then actually there is peace in the Middle East. There are still a few guerrillas active but they are being kept under control by the Arab countries, he said.

Professor Stone was invited to Toronto on behalf of the Toronto Chapter of the Canadian Friends of the Hebrew University and the newly formed Toronto Chapter of Canadian Professors for Peace in the Middle East. He is regarded as one of the world's foremost authorities in law and jurisprudence and has lectured at Harvard, Columbia, Berkley, Stanford and the Hebrew University of Jerusalem.

The main point in Prof. Stone's speech was that Israel cannot go back to the borders of 1967 and that this move is not morally or legally necessary.

"If someone tries to destroy you," he said, "and you in turn conquer him, then legally the captured territories are yours. Until the Six Day War, this was understood, but the Arabs seem to want to set a new precedent so that even if you lose, you don't really lose anything."

Professor Stone added, "The world is apparently approving of this new rule by insisting that Israel give back the conquered lands if she wants a peace settlement." The territories conquered in the Six Day War do not all legally belong to the Arab countries who claim them, he said.

The West Bank of the Jordan River he gave as the prime example. According to international law, he said, this area was not really Jordan's until she won it after the 1948 war - and **kept it. The old city of Jerusalem as well was won as a result of defensive actions against Israel.**

The Gaza Strip also was never really annexed by Egypt after the hostilities of 1948. Prof. Stone added that the Palestinian refugees that gathered there were then used as a political pawn against Israel. Legally, therefore, he said the refugee problem rests in Arab hands, not Israel's, as Arabs have tried to make it seem, and as the world now believes.

The Arabs, commented Prof. Stone, would like to go back to the days of 1917 and the Balfour Declaration to show their legal right to the land now known as Israel.

"But why go back only to 1917 to show who was there first," he said. "If the Arabs are looking for the earliest conquest of the area, then let's go back some 3,000 years, and if they want the latest conquest, we have that too."

The important thing now is for Israel to keep a clear vision of her position and not be swayed by world comments, he said. Three times to give back land is enough. Right now, Israel's security, as she understands it, is what counts and as long as she can remain economically strong she will be able to wait out the time until real peace comes.

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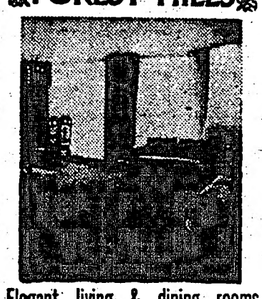

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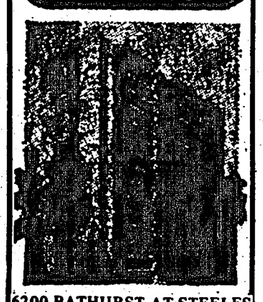

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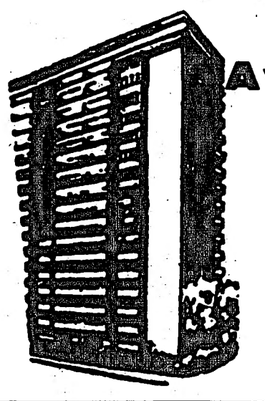

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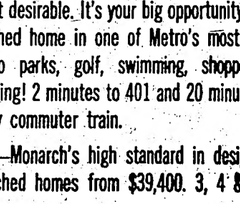

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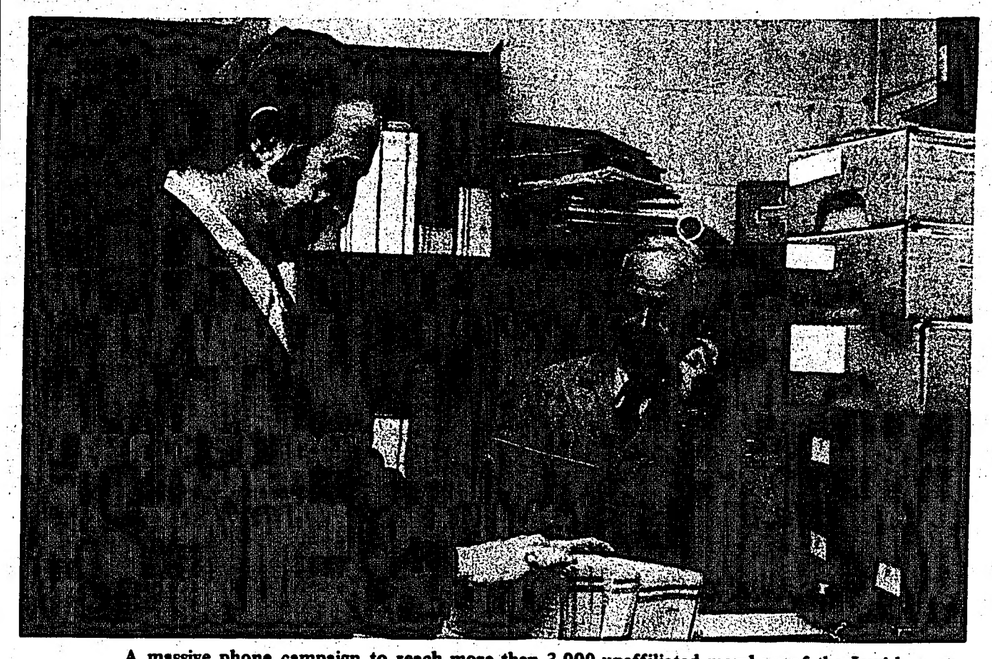

A massive phone campaign to reach more than 3,000 unaffiliated members of the Jewish community for the 1972 United Jewish Appeal—Israel Special Fund campaign will be undertaken by members of B'nai B'rith on Feb. 15, 21 and March 1. Heading this phase of the campaign are Morris Flicht (left) and Max Aiken, preparing for the phone-a-thon.

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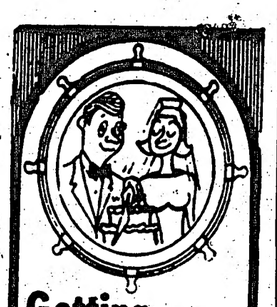

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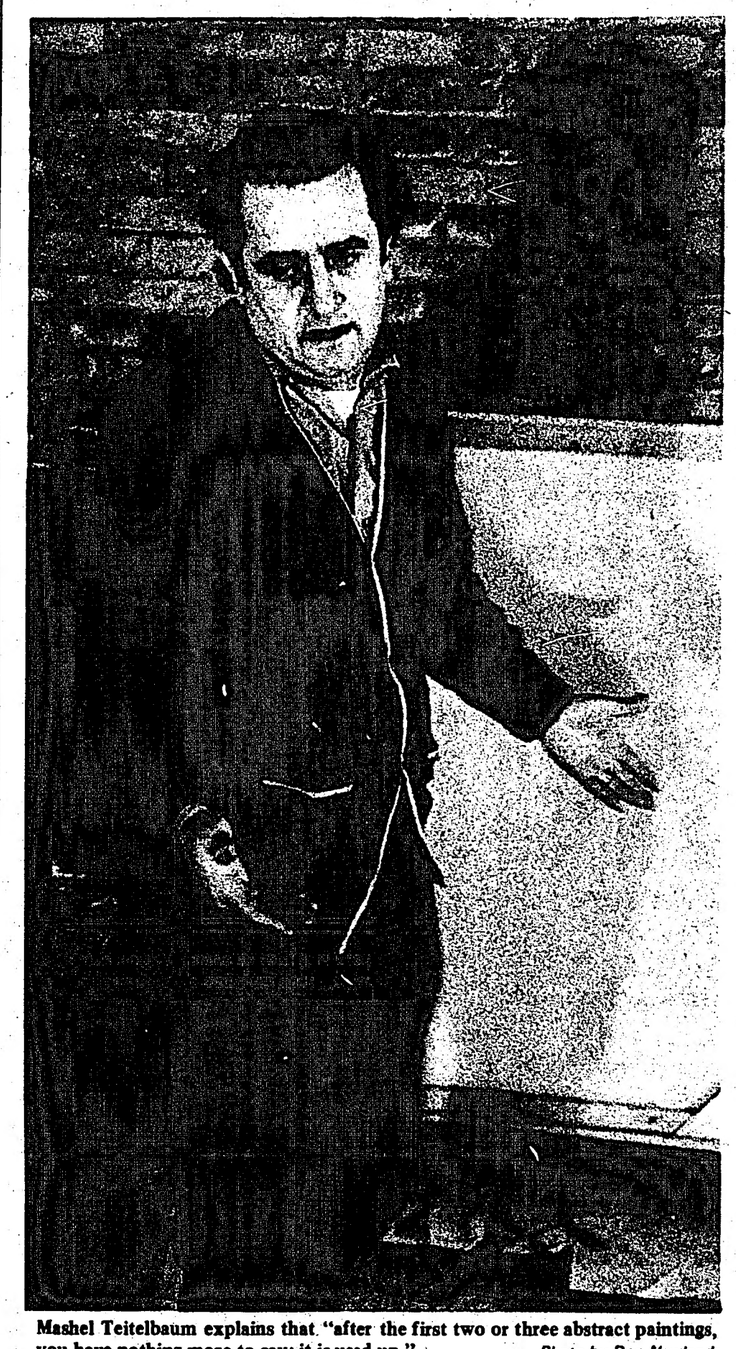
Arts

'We are all contributing to a form of decadence'

Artist explores acrylic paint skin as new entry to figure

By MAX MANN



Mashel Teitelbaum explains that "after the first two or three abstract paintings, you have nothing more to say; it is used up." *Photo by Don Newlands*

Mashel Teitelbaum is one of those rare artists who can talk about his work with the same facility that he paints.

"I will give you the message," he proclaimed, pacing restlessly in his studio. "The dominant style of the 50's and 60's was abstract expressionism. At first I was a figurative painter and then comes this revolution in taste. You join in because that's where the kicks are - but soon you discover it's all a myth.

"After the first two or three abstract paintings," he continued, "you have nothing more to say; it is used up."

Teitelbaum, 51, has painted extremely well in a variety of styles. As a student of Max Beckman (the German Expressionist) under whom he studied at Mills College in 1951, Teitelbaum turned out highly competent expressionist works. When non-figurative painting became the mode, Teitelbaum readily understood its signifigance and turned out abstractions in a variety of palettes and styles.

He has sold widely. His works have been eagerly purchased by such private collectors as the late Samuel Zacks, John David Eaton and Marvin Goodman. His work is included in the collections of the Vancouver Art Gallery, Sir George Williams University, Hart House and York University. However, success has usually prompted a shift to some new interest on Teitelbaum's part. He now feels that his career has been impeded by his failure to stay with a single style long enough to permit the galleries to merchandise his work.

Teitelbaum is bemused by the current rage for minimalist art, op, pop and kinetics.

"The jokes deriving from the Dadaists have become institutionalized," he insists. "The laugh has gone out of it - the joke has become serious. You get piles of wood on the floor, potatoes rotting in sacks and mounds of paper passed through a shredder.

"If the art public is in on the joke," he continued, "and we are going along with it - on the general theory that anything the artist does is art - we are all contributing to a form of decadence."

Disdainful of things that flash, rumble, jitter, spark and wheel, Teitelbaum dashed off a series of highly credible imitations, mocking the current mode, which were shown at Gallery Moos in 1969.

By outdoing the field, Teitelbaum was showing his scorn and turning his back on what other artists were finding viable roads to fame and fortune.

Teitelbaum's great technical facility, his color sense and his intelligence have both advanced and hampered his work. Because he finds it easy to achieve effects, he doesn't trust their value. Too bright to fool himself, he continues to be troubled by the fadism and commercialism which infect the art world. His sense of humor frequently intrudes in his work so that he mocks himself as well as others. A seemingly abstract canvas is suddenly revealed as a toilet bowl surmounted by its raised seat.

He recognizes this strong Dadaist tendency in himself, to meet art with counter-art; to discard precisely what he can do best. In his current work, Teitelbaum is disavowing his strong technical ability. He is working with acrylic skins formed by brushing these new plastic based paints onto a polyethylene sheet. Once paint dries, it peels away readily from the polyethylene surface, forming a pliable skin which can then be attached to a canvas backing.

The skin, curious to the touch, slippery and cool, elastic and inert, can be folded, crumpled, rolled, knotted buttoned and stretched. What results is a curious melange of figures in black and red (the only colors Teitelbaum finds effective) some resembling childlike black-faced Topsy figures, others, strong, primitive male forms.

"All of them are rectangles which are basically pinched to form the torso, figure and head," Teitelbaum explained. "It's improvised; you don't impose your will on it. The paint skin has a life of its own. The figure grows out of the skin itself, like bark-cloth or stone.

"When you come to the figure, you have to find a new way into it. The archetypes such as the Picassoid or the children's drawing have been delineated right across the board. Only through a new technique can we reach a new image."

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In movie Made For Each Other, Panda (Renee Taylor) and Gig (Joseph Bologna) have dinner in her apartment after meeting at an encounter group session. At the Hollywood Cinema.

Very human, very today

movie review

By LINDA SHAPIRO

Go see **Made for Each Other** now playing at the Hollywood Cinema. You'll like it!

It's about a single Jewish girl who is trying to find herself, a showbusiness career, and a husband - and - a single Italian boy who is trying to discover why girls are always trying commit suicide over him just because he won't marry them.

By use of flashbacks, we discover that Pandora (Renee Taylor) had a Jewish mother who outportnoyed Mrs. Portnoy and an absentee Jewish father who practised sugar-daddyism. He ironically died from shock when he learned that his daughter was living with a Chinese abstract painter named Wong. Giggy (Joe Bologna) had two older sisters who were always in the bathroom when he took a bath, an Italian mother who wanted him to become a priest, a father who wanted him to become a barber and all Giggy wanted to do was "hit and run" as many broads as possible.

These two loveable quasi-neurotics meet, make love on the first date in his car, move in together. Then their real agony of personal growth and awareness seriously begins. Of course, their psychological development isn't exactly helped by a surprise visit from Pandora's mother who screams, "It isn't bad enough that he's not Jewish, but does he have to be a Capricorn, too?" And then there's a New Year's Day dinner at Giggy's home where his mother screams "that Jewish girl better convert and bring the kids up as Catholics" while his father screams, "have your fun with her, but marry your own type."

Fortunately, our ethnic Romeo and Juliet have the inner strength and faith in each other's love to divorce themselves from their former deleterious behaviour patterns and their stultifying parental messages, and attempt to live happily ever after in New York City.

The story, the language and the settings are very today, very humorous and very human and this pinch of truth, pinch of laughter recipe creates an immediate and exciting audience "sympatico". But no wonder - the screenplay was written by the stars themselves who in "real" life are Jewish and Italian and married to each other.

If you still believe in love and laughter, then this movie is "meant for you".

Disturbing elements permeate account of Poles, Jews

book review

Reviewed by ARNOLD AGES

He Who Saves One Life
By Kazimierz Iranek-Osmecki
Crown 336 pages $6.95

One of the central theses of Holocaust historians is that the Nazis could not have succeeded in their diabolical campaign against European Jewry without the active collusion, support and even enthusiasm of countries such as Poland, Russia (particularly the Ukraine) and the other lands occupied by the Nazis in the Second World War.

The assertion is all the more important in the case of Poland where the Nazis assembled the majority of European Jews and murdered them in the concentration camps. It was in that country that German barbarism, as exemplified in the destruction of the Warsaw ghetto, (described in macabre detail by Jurgen Stoop, the SS commander), reached its nadir.

Kazimierz Iranek Osmecki, a former colonel in the Home department of the Polish government in exile in London, has composed an impressive but troubling document whose purpose is to counter the prevailing belief that the Polish people aided or abetted the Nazi murderers.

During the war Osmecki served as an intelligence officer in occupied Poland. After the war he was chairman of the delegation that signed the armistice with the Germans.

His book is a thoughtful account not only of the history of Polish-Jewish relations from the medieval period but also an inventory of hundreds of acts carried out by Poles who tried to save Jewish lives.

Despite the laudatory nature of his enterprise, certain disturbing elements permeate his book. The author explains for example that antipathy for the Jews in Poland stemmed from three main factors. The Jews are alleged to have welcomed the Russian occupation troops in the early period of the Russian-German concordat. Again, Jews are described as having been passive in the face of Nazi assaults. Third, any blatant, anti-Semitism which might have existed in Poland, is attributed by the author to a miniscule ultra-nationalistic party.

Osmecki tries valiantly to portray the Polish people as a nation of philo-Semites but his effort is hardly successful. The handful of altruistic acts performed by Poles who moved under risk of death should not, of course, be minimized (and proper recognition to individuals has been accorded to them by the Israeli and other governments) but to suggest that the Polish people collectively sought to aid their Jewish citizens is nonsense. One has merely to speak to a random survivor of the Polish Holocaust (and there are lamentably few) to learn about the record of the Polish people towards the Jews.

The author himself provides internal evidence in this volume to contradict his own thesis. In his dramatic and graphic narration of the struggle in the Warsaw ghetto, Osmecki talks about the food and other materials supplied the doomed inhabitants of Jewish Warsaw. "Members of the Jewish military organization had contacts with the Aryan part of town, through which they purchased arms," he writes. Imagine, purchased arms! The Jewish dwellers of the ghetto were being massacred daily by the thousands and these people had to purchase arms from the Polish people!

Dayan's son worthy successor to Sennet

TEL AVIV -

The late Mack Sennet, wizard of Hollywood slapstick, has found a worthy successor in Tel Aviv's Asi Dayan, son of the world's most famous one-eyed general.

For **Half and Half**, the new film which handsome, young Dayan produced, helped direct, and acted in, is in the finest tradition of Sennet's comedies. It includes chases that would have exhausted the Keystone Cops and a hilarious bakery free-for-all that recalls the wild custard-pie-throwing contests of the Silent Screen.

The plot, to the extent that it exists, revolves around the search for the missing half of a winning lottery ticket, the owner of which has died. Before it is finally found - baked into a loaf of bread - the audience is able to enjoy the frenzied antics of an extraordinary collection of "schlemiels". Of course, as modern custom demands, there is some sex and nudity, but even the would-be seductions are innocent enough.

Half and Half, which will soon be released overseas, comes as a welcome relief after a long series of Israeli films that ranged, in the main, from mediocre to catastrophic.

It shows what can be accomplished by a talented team, even on a limited budget.

Overseas producers are nearly as active here as local ones. Eilat, on the Red Sea, has been a particular beneficiary. Four major films were shot there in 1971 alone. They brought in $600,000 to the shipping and resort town, and should also attract tourists anxious to enjoy its beaches and catch the likes of Peter Ustinov and Geraldine Chaplin at work.

Jerusalem has the monopoly on Christian religious films, which have multiplied since the success of **Jesus Christ Superstar**. The most ambitious recent one features singing star Johnny Cash in a long white Biblical robe.

Israeli creativity is making itself felt overseas on the stage as well as on the screen. Two Israeli productions are now packing them in on Broadway. The more modest **Only Fools Are Sad** - happens also to be the more interesting. Its presentation of Hassidic songs and folklore by guitar-strumming youngsters in jeans was a great success here (in Hebrew naturally) and apparently will run for many months in Hebrew-accented English on 47th Street.

In recent weeks Israeli culture has scored a success in a completely new sphere, ballet. While the Israeli Philharmonic Orchestra has been world-famous for decades, only during the last few years have there been dance troupes worthy of notice in this country. It therefore came as something of a surprise when one of them, the Batsheva Dance Theater, won first prize at the recent Paris Dance Festival.